

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

JACKSON, MISS., April 26, 1934

NEW SERIES
VOLUME XXXVI No. 17

Baptists Near and Far

The next meeting of the Mississippi W. M. U. Convention goes to Corinth.

Hazlehurst church will have a revival meeting beginning July 15, preaching by Pastor G. P. White.

First Church, St. Petersburg, Fla., at a recent prayer meeting had 900 present, 31 states and seven foreign countries being represented.

The sympathy of his many friends goes out to brother R. A. Eddleman of Clinton in the loss of his mother last week. She entered into fuller life as she passed through the gates into the City.

Miss Mary D. Yarborough after a two years' leave of absence returns in the autumn to Blue Mountain College as Student Secretary. She brings an additional degree from Newton Institute in Massachusetts.

We have never had so cheap rates, certainly for preachers, made by the railroads, for those attending the Southern Baptist Convention. See letter from the District Passenger Agent of the I. C. Railroad in this issue.

As soon as the Southern Baptist Convention is over, or as soon as the minutes are published, every pastor should get a copy of these minutes, not to be laid away to catch dust, but to build missionary fires in his own heart and in his pulpit.

Georgetown College in Kentucky by unanimous vote of the trustees commits its half million endowment fund to a Trust Company to be handled for the college. The same faculty is continued for next session. Administration officers will be elected in May. Gov. Neff, president of Baylor University, delivers the commencement address May 30.

Dr. J. D. Freeman, Mission Secretary in Tennessee, says: "Never before in the history of the English people has there been undertaken an experiment in State Socialism such as is now on in Tennessee. Half of our state is covered by the movement. Forests are being cleared for community farming; a city is being built for an experiment in community urban life. Indications point to an ultimate effort at having a community church under the supervision of the Federal authority."

A good brother who is a cheerful supporter of every good cause recently expressed to us his unwillingness to contribute to help educate a young preacher who uses tobacco. He is entirely within his rights to refuse such help, and some of us believe he is doing exactly right to refuse. He puts his refusal on the ground that a young man who is unwilling to deny himself an indulgence which many believe to be harmful and not a few regard as offensive, should not expect others to sacrifice for him. No student for the ministry in Mississippi is given aid by our Board of Ministerial Education if it is known that he uses tobacco, and it is our understanding that he is questioned as to this whenever he applies for aid. Dr. B. H. Lovelace of Clinton is on the Ministerial Board and he has very positive convictions, plainly avowed, on this subject. He tells any young man who says that he cannot quit the use of tobacco that he ought to quit the ministry.

There will be a Conference on Evangelism at the Magnolia church April 29 at 2 o'clock P. M. Among the speakers is J. E. Byrd.

Evangelist T. T. Martin has been conducting an evangelistic meeting in the court house in Tupelo.

It is said that the living expenses of missionaries have gone up nearly fifty per cent on account of the devaluation of the dollar.

Dr. E. E. Dudley, one time pastor of Main Street Church, Hattiesburg, died recently in Virginia, his native state.

Dr. R. B. Gunter preaches the sermon to the graduating class of Mississippi College and Hillman College this year, and Mr. W. W. Venable makes the baccalaureate address for Mississippi College.

Yes, we have some bootleggers today, in spite of repeal. The assistant director of the Federal Alcohol Control Administration, Harris E. Willingham of Washington, says, "About as much illegal liquor as legal liquor is being sold."

People who objected to being told that they must not sell liquor and spoke of it as an infringement of personal liberty, are now being told how many bales of cotton they may raise, how many pigs, how many bushels of wheat. And they drink to the health of the man who tells them.

PASTORAL CHANGES: W. R. Crume resigned at White Face, Texas.—V. M. Cloyd resigns at Hereford, Texas.—W. R. Earp becomes pastor at Kountze, Texas.—M. F. Ewton succeeds F. G. Rogers at Spur, Texas, the latter going to Duncan, Okla.—W. J. White accepts a call to Union City, Tenn.

Pike County Sunday School Convention at Bluff Springs church the third Sunday filled the big house. The County W. M. U. met at Mt. Zion church and had reports from the State Convention, including report by Miss Traylor. The Silver Creek church has four new B. Y. P. U.'s, had a splendid study course in April.

One publishing house in America sold more Bibles in the past fifty years, than were sold of all the ten best sellers among the books published in this time. Think of it, a book written two thousand and more years ago outselling half a dozen or more of the most popular books of our generation.

We had the school teachers with us last week, and they are as fine a set of folks as you find in a days travel. The wonder to us is how these young women manage to be so dressed up when salaries have been cut and slow coming. Some old horse trader said the coming of these school teachers reminded him of the good old days when all the horse traders came to town to swap horses.

The Editor of the Record has very graciously accorded me the privilege of saying, through the columns of the paper, something about "What I Believe and Why I Believe It." I am attempting, in a series of articles, to do that; not for the purpose of exploiting my beliefs, but for the purpose of directing attention and thought to some of the great fundamentals of the Christian faith, with the hope that good may be done by our thinking through them again. I hope that what I say may inspire others to write more and better things about these—and other—great fundamentals.—J. E. Wills.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

LIFE TIME SERVICE?

A friend recently spoke to me of serving for life as Corresponding Secretary of the State Convention Board. Why not? Many reasons there are for not continuing for life.

1. Fourteen years is a long time in one strain.
2. The life time of a man who serves as a Corresponding Secretary is shortened. The public do not appreciate his service as they do the service of the pastor.

3. The present duties of the present Corresponding Secretary are more arduous and multiplied than were those of his predecessors, and in Mississippi more than the Secretaries of other states.

4. The grind of raising money for debts breaks a man's health. When this comes and renders him incapable of continuing his former gait, he should, out of consideration for the work, resign and thereby assure success to the work. This is the spirit of Christianity. "He must increase, but I must decrease."

5. The man who finds more delight in seeing people come down the aisle to confess the Saviour than he finds in anything else makes a real sacrifice when he, having prepared to preach, turns aside from preaching to raise money for paying debts. If he can enlarge the mission work more as general man than he can by pastoring churches, then the sacrifice is not so great; but our debts have just about driven us from the mission field. The sooner we pay our debts and return to the primary mission of the churches, the better for all concerned.

6. As tremendous as our debts are, and as important as the payment of them is, both to us and to our creditors, they should have a place in the center of all our pulpits and in all of our worship. They should be of concern to all our pastors. The man who speaks for and works for their payment should not have to "play second fiddle." He should have the right of way in presenting their claims. He should be given the privilege of taking offerings at the close of his message while the people are present. This privilege was accorded this writer when Secretary of the Education Commission fifteen and sixteen years ago when our debts were not more than one-fourth what they are now. They are not the speaker's debts. He did not make them. He gets none of the money raised. He helps to pay the debts. The debts should not be treated as a side-issue by any of our churches. The debts are not receiving due consideration by the majority of the churches.

7. Too many of our pastors, professors, Sunday school superintendents, W. M. S. presidents and deacons—officers and leaders in responsible positions—do not assume the proper attitude towards our debts. Why continue for life with so much of the leading and responsible force in

(Continued on page 5)

Sparks and Splinters

Somebody defines hard times as times in which we live on what we are, not on what we have.

It is said that sixty per cent of the students in the Negro Roman Catholic College in New Orleans are Baptists. How long will they stay so.

The ministerial students of Mississippi College had their annual banquet last Tuesday evening. They are a fine group of men and they all get the Baptist Record.

Mrs. A. A. Walker, wife of the former pastor at Moorhead, has recently been in the Baptist Hospital in Jackson. We are glad to learn she is doing well after an operation.

If a man spends twenty-five cents a week at church and spends fifty cents a week at a picture show, which way is he headed? Where is his chief interest? "Set your mind on things above."

When the Legislature had before them the bill to legalize the sale of liquor, the Governor sent them a message with these words: "Personally I do not favor the legalization of the liquor traffic in any form or under any system."

We hear that Pastor Gordon Ezell has resigned the care of Forty-first Ave. Church, Meridian. We do not know of brother Ezell's plans, but are sure the Lord and the brethren will keep him busy.

President John Jeter Hurt says the students of Union University won in debating contests six decisions out of seven, including Howard College, University of Mississippi, University of the South (Sewanee).

Do you suppose that if the State sells liquor through dispensaries, and this liquor is bought from one firm that all the other wholesale liquor dealers and bootleggers are going to quit the field. Not on your life. It would simply swing wide open the door to all the bootleggers in the devil's domain.

There seems to be evidence aplenty that officials in the city of Chicago sold out to the racketeers and were taking toll of them for the privilege of carrying on their criminal work. It looked like a surrender of the local government to criminals for a consideration with the acknowledgement that crime could not be controlled. Now anybody from the head of the federal government on down who says that prohibition laws cannot be enforced and on this account advocates the licensing of the sale of liquor for revenue is in the same boat as a Chicago official who grafts from racketeers. To say that we have liquor sold in Mississippi anyway and we had just as well get the revenue from it is to be willing to go into partnership with crime. It is as iniquitous to support the government by money made from selling liquor as it is to license gambling and prostitution.

Dr. H. R. Holcomb closed a two weeks' meeting with Pastor A. D. Muse and First Baptist Church, Pauls Valley, Okla., April 10. Twenty-five accessions to the church. Every phase of the church—entire church organization—every unit touched, strengthened and helped. Church program all put forward by the meeting. The crowds were fine at night, but the morning messages, attendance and spirit were the marvel of all. It was a good-good meeting.—A. D. Muse.

We recently closed a good meeting with Dr. J. R. Hickerson and the First Baptist Church, Commerce, Texas. There were sixty-one additions, twenty-eight for baptism. It was one of those deep spirited meetings in which the people confessed their sins to God and each other, asked forgiveness and got right. There were about twenty new subscriptions to the Baptist Standard. The pastor has done a wonderful work there. He has been there seven years and has had about seventeen hundred additions. We are now in a good meeting with Pastor W. M. Fore and the First Baptist Church, Prichard, Ala.—Evangelist J. W. Hickerson and wife.

Dr. L. T. Mays thinks not more than one-fourth of the church members attend preaching on any average Sunday.

Five Contributing Editors elected by the Georgia brethren will write for the Christian Index. One of them is R. Q. Leavell.

Good for Tennessee. These brethren gave to all missions and benevolences in March over \$20,000.

Friends of Prohibition in Texas are trying to induce Dr. F. S. Groner, president of the College of Marshall, to run for Governor. Dr. Groner was for several years Baptist Mission Secretary in Texas.

Dr. B. C. Land assists Pastor T. W. Gayer in a meeting in Pineville, La., beginning April 22. Likewise Dr. T. D. Brown of New Orleans assists at Immanuel Church in Alexandria.

Of the students graduating this year at the Louisville Seminary two were chosen to speak at the commencement exercises. Of these two one is a Mississippian, Mr. F. D. Hewitt, Jr., son of Judge Hewitt of McComb.

Missionary E. Stanley Jones, known the world around for his work in India and his books bearing upon that work, is quoted as saying that Christ alone can meet the needs in pagan lands and that the "reduced Christ" of the Laymen's Mission report does not have a message worth preaching anywhere.

For a state to say that it can't control the liquor business and therefore decides to go into the business of selling liquor, is about like a man saying he can't prevent the polecats from eating up his chickens and so he invites the polecats to occupy his chicken house and his parlor.

The Watchman Examiner says that Levi Dawson of Tuskegee Institute was graduated with first honors by the Horner Institute of Fine Arts in Kansas City, Kansas, but because he was a Negro he was not allowed to sit on the platform the day that Henry J. Allen, Governor of Kansas, distributed the diplomas. He sat in the gallery, and the diploma was handed to a proxy. On that occasion, however, the Kansas City Symphony Orchestra played one of his compositions.

Let there be no confusion in the minds of our people as to the subscription price of The Baptist Record. This is fixed by the Convention or the Convention Board. The price is \$1.50 a year for single subscriptions. The only reduction given for any group subscriptions is in case the church secures subscriptions from half the families in the membership. In that case it is \$1.00 a year to each subscriber. The Editor and Business Manager is not authorized to make any change from this.

Reverend D. A. (Scotchie) McCall held a short revival in Bude beginning April 8 and closing out April 13. By many this was said to be the best revival ever held in Bude. The unusual interest was shown by the saw mill, planer mill, all business houses, (Jew and Gentile), and the entire school system closing down one hour extra at noon and everybody going to church. There was an overflow crowd each night. There were 18 uniting with the church—12 by baptism, also 3 professions that united with the Methodist Church. At the last night's consecration service more than 200 reconsecrated their lives to God and His service.

In a thoughtful and thought-provoking article in the Watchman Examiner Dr. Philip Wendell Crannell discusses the organizational Structure of the Northern Baptists. His article is entitled Imperiled Individualism. He believes in local initiative and autonomy, and seems to fear that they are jeopardized by proposed combinations of agencies. He appears to favor nine Baptist conventions in America, three among Northern Baptists, three among Southern Baptists, and three among Negro Baptists; each convention to meet annually. He suggests the meetings of the three Northern Conventions in one convention every fifth year.

At the prohibition meeting last week messages were read from the Governor, Lieutenant Governor and Speaker of the House pledging their cooperation to prevent the State going into the liquor business.

We have heard of at least one young woman school teacher who has said, "Our pastor must go to the Southern Baptist Convention," and she went out to raise the money, first putting in her own offering.

The liquor advocates are always between the devil and the deep blue sea and always a little closer to the devil. They say put the price of liquor down so that the bootlegger will be put out of business. And then they say the price is too low, everybodys getting drunk and the state gets no revenue.

A boy who believes in giving the Lord a tenth of his income and practices his faith was working recently for a firm in Jackson at \$60.00 a month. Recently in a conversation he asked his employer whether or not he believed in tithing. The boss said Yes, he believed any man would prosper who practiced it. The boy then said he believed in it too and gave one-tenth of his income to the church. "All right," said the boss, "your salary is raised to \$75.00 a month."

In which channel does running water have more power, in a winding stream or in a straight canal? So when Jesus spoke the people were astonished because they said he spoke with authority and not as their scribes. His word was straight from the throne and had not been passed from one to another and slowed up in the process. People can generally tell where a preacher got his message, whether it was directly God-given, or whether he picked it up from somebody else. Remember the words of Jesus to Pilate: "Sayest thou this of thyself or did others tell it thee concerning me?" Or the demons to the sons of Sceva: "Jesus I know and Paul I know; but who are you?"

About the much discussed question of the U. S. Government establishing diplomatic relations with the Pope, the religious Herald has a most sensible protest, from which we quote this paragraph: "Everybody knows that while the Pope may be the temporal sovereign of a few acres in Rome, including the Vatican, his official residence, that he is essentially and primarily the alleged infallible head of the Roman hierarchy. His temporal sovereignty cannot be separated from his ecclesiastical position and any formal recognition by the United States government of the Pope as a merely temporal ruler is absurd on the face of it."

A good woman in Mississippi was in the habit of giving from her own table almost daily something to supply the table of a poor woman who was of poor mentality and could not make a living. Came the week for special offering to missions in the Woman's Missionary Society, and the poor woman brought to her benefactor fifty cents to go into the mission offering. Her friend said, "I don't see how you managed to get so much for your offering." The giver drew near and with radiant face said, "Well, if you must know, I got it at the bottom of a wash tub." She had done a week's washing for a neighbor. Come all you jewel fingered sisters, and you prosperous looking brothers!

Pastor J. W. Dickens is leading his church, Metairie, in New Orleans in a revival meeting.

We hope the people of the State will not be misled by a part of the report in the Commercial Appeal of what was said at the meeting of the Dry Forces in Jackson on the eighteenth. Senator Roberts was quoted at some length whereas Senator Roberts was not in the meeting at all. The quotation could have no other effect than to bolster the liquor bill. Another mistake was that Dr. Key was quoted as saying that there was more drinking in Mississippi colleges under prohibition than before. Whereas Dr. Key spoke only of Millsaps College and said distinctly that the heads of the other colleges did not have the same idea. We have written to the Commercial Appeal correspondent in Jackson calling his attention to these errors.

FIGHT FOR YOUR CALLING, OR QUIT

So many of our Christian (?) leaders during the last few years, seemingly in despair, have been decrying the power of Christianity and claiming that it is losing its grip and influence upon the affairs of the world that I feel constrained to observe some things.

They claim that moral conditions of this old world are getting worse, and that it is impossible for it to be otherwise because the Bible teaches that it will be that way. Of course, this implies that their work and power and influence upon the morals of the world are failures. It also implies that righteousness and justice and truth are not so powerful as sin and the Devil. It implies that the Spirit of Jehovah can not cope with the imps of the Devil. Shame upon them!

I have sought to find the scriptures that teach that the morals of the world will grow worse and worse; and I have also sought to find scriptures that teach that the morals of the world will grow better; and it seems to me that the latter teachings will very much outweigh the former teachings. But, before making comparisons of the present moral conditions of the world, we must find a starting point.

For instance, when we seek to find the elevation of a certain place, we take the level of the surface of the ocean as a starting point, and we say that the top of a certain mountain is so many feet above the level of the ocean, or the surface of the Dead Sea is so many feet below the surface of the ocean. So, we must find a level on the morals of the world to measure from just as we measure from the level of the ocean to find the height of the mountain.

So far as the written record stands, I have not yet found a clear definite period of history that I would be willing to call the highest point in the morals of the world; but there is a written record that I feel I would be safe in calling the lowest point, or nadir, in the known history of the morals of the world. This record is found in the fifth verse of the sixth chapter of Genesis, and reads as follows: "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

I do not think that anybody will claim to know a period of history when the morals of the world were lower down than at that time. But some one may claim the morals of the world got better after that date, but are getting worse now. If that is his claim, then I think it is incumbent upon that one to select the period in history that he wants to take as his standard to measure from, so that we may compare the level of the morals of our day with the level of the morals of the period that he selects as a standard.

As to the scriptural teachings about the change in the moral conditions of the world, I think they are overwhelmingly on the side of the betterment of moral conditions, and I am quoting the following scriptures to prove this, and am laying down a challenge to any one any where to quote scriptures that will disprove my contention and set me right.

Second Corinthians 5:19. "That God was in Christ reconciling the world unto himself."

Malachi 1:11. "From the rising of the sun to the going down of the same, My name shall be great among the Gentiles . . . for My name shall be great among the heathen."

Dan. 2:34-5. "Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay and broke them in pieces—and the stone that smote the image became a great mountain, and filled the whole earth."

Dan. 2:44. "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Isaiah 5:11. "So shall my word be that goeth out of my mouth: It shall not return unto me

void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

Micah 4:3. "And they shall beat their swords into plowshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more."

Habakkuk 2:14. "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

Matt. 6:18. "Thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it."

Matt. 13:31-2-3. "The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.—The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

Other scriptures along this line might be quoted, but I should be glad if some one will quote his scriptures that teach contrary to what these quotations teach, if he has them, so that I may get right. Of course, Jehovah repeatedly warned the Israelites as to what He would do for them if they continued to sin against Him; but these warnings have been fulfilled upon the Israelites.

I feel that these teachers that I have spoken of are greatly blocking the progress of the kingdom today, and that they should either be converted or get out of the pulpit. If they believe that conditions are really growing worse in spite of all their efforts, and that the imps of the devil are more powerful than the Spirit of God, then I think we have a right to question their fitness to be in the pulpit.

If they do not have enough confidence in the final success of their calling, no one should be grieved at their vacation of the pulpit to a man who has greater faith in his calling.

Faternally,

W. R. Hunt, M. D.

Tupelo, Miss.

LOW STANDARD OF CHURCH MEMBERSHIP III. HOLDING THE STANDARD

By S. L. Morgan

The previous article discussed a saner evangelism and greater care in receiving members as outlined in Articles I-III of the proposed platform for raising the standard of membership. Article IV looks to setting up the higher standard and holding it. It begins with supreme emphasis on the necessity of a deeper experience of God and of the daily culture of the inner life. It would warn us that all the emphasis we have been putting on organization and machinery—on programs and standards and canvasses, however important in their place—can never lift us higher, so long as we neglect God and the culture of the soul. It is a challenge to pastors and all our leaders to come into a richer experience of God, and then to call the people closer to him. This is vital.

It next assumes that the pastor, as God's key-man, must be godly and fearless, and must agonize over the present low standard of living, if sin and worldliness are to be rebuked and the church lifted higher.

Then comes the radical proposal to insist on a high degree of consecration and loyalty on the part of all deacons, teachers and other leaders. No church can be lifted higher than the lives of its officers and teachers. Many a church is held down and all progress defeated by even one or two deacons or group leaders who live on a low plane and lead the group around them into worldliness or disloyalty. But a church can be slowly transformed by a godly pastor who will gather round him a spiritual nucleus, urging with him that only godly men and women are to occupy places of leadership. The officer or teacher gradually molds his group after the ideal held up by his own life. To carry out this

principle would logically lead to choosing deacons for definite terms to provide easily for eliminating any whose examples are hurtful.

The next section of this article urges the necessity of persistent training of all officers and leaders in their duties. Many a church is a mob because of the ignorance or disloyalty of certain officers and leaders. One can recall large and influential classes or other groups presided over by officers frankly against some measure voted by the church, or frankly against the pastor and refusing to hear him preach. Such a situation is absurd. It may result from crass ignorance of a self-evident principle. It is that in a democratic body each officer is the servant of the body and under a solemn obligation to do whatever the body orders. He has no right to oppose any program or policy adopted by the body, or to oppose the pastor so long as he is recognized by the church as its leader. He is bound to support whatever program or policy or leadership the church adopts, and to seek to carry his class or group in support of it—or else resign. Such team work of officers is one of their prime duties. It is the golden key of success. But this will require the constant training of officers and all leaders.

The final essential for raising the standard is to restore discipline to the church. The power of a church to discipline its members who go astray is the final test of vital religion. To do it without rending a church asunder will require the most intimate contact with God. For discipline will be unChristian unless it yearns and weeps over the wanderer. Lacking this spirit it is doomed to failure. Those who would discipline their brethren must live close to God. In entering into covenant to restore discipline to their churches, the members of the Raleigh Conference were aware that it would require a deep heart-searching for themselves and their churches.

Article V seems very important, which is a pledge to concerted action. As one city pastor writes, "To hold up the standard is impossible so long as we have churches and pastors that will welcome with open arms disgruntled members who have been disciplined by their church."

At bottom the platform is a challenge to draw close to God in a deeper heart experience. And it hints at the method. First of all the pastor makes a fresh and more vital contact with God and comes into a richer experience. He gathers about him a little nucleus of godly officers and teaches and leads them into a deeper experience of God. The circle widens, as fire catches from heart to heart. Out of his new experience the pastor begins to preach on the higher life. Officers and teachers sound the new note before their groups. People begin to hunger for a deeper knowledge of God. They take a moment as the day begins for a Bible verse and a direct contact with God. They catch a vision that follows them through the toil of the day. Life begins to take on a glory. And this glory in the inner circle of the church falls on the worldly and wandering in the church, and religion begins to mean something more than a name. The church atmosphere warms. The standard of living rises.

Such was the dream of the ministers in the Raleigh conference while they labored and prayed for months over the low state of the churches. Who does not grow weary at the endless talk about programs and canvasses and standards and methods and machinery? The proposed platform would set the eyes on Christ and urge that none shall come into the church without taking a definite pledge to follow Him, nor remain in it if they draw back and dishonor Him and grieve their brethren. For is not church membership a purely voluntary relation? It should be voluntarily dissolved when one is unwilling to meet the conditions of membership. To hold a high standard demands, first of all, the deep consecration of pastor and all leaders, whose lives ever point higher, and whose lips ever sound the highest spiritual note.

Raleigh, N. C.

Editorials

TO FIGHT THE LIQUOR BILL

Our readers have seen in the daily papers something of the meeting in Jackson, on the 18th, of people preparing to fight the Roberts Hard Liquor Bill. The main purpose was to form a working organization to carry the fight into every precinct in the state in preparation for the vote on July 10. The state was well represented and there was a spirit of unity and determination to inspire courage.

Mr. J. E. Byrd was made chairman of the meeting and later chairman of the Executive Committee of Twenty-five. Laymen were particularly active in the organization and spoke out strongly for prohibition in no uncertain terms. Particularly impressive was the advocacy of nearly every senior college president in the state. Chancellor Hume of the University, President Critz of the State College, President Parkinson of the M. S. C. W., President George of State Teachers College, President Key of Millsaps, President Gillespie of Belhaven and President Nelson of Mississippi College all put themselves into the fight for the sake of our young people. Prof. Calhoun of the State Education Department was active in the organization.

Major Calvin Wells of Jackson delivered a vigorous address for prohibitory legislation.

The Executive Committee will have such men as J. E. Byrd, J. T. Calhoun, W. S. F. Tatum, Stokes Robertson, Bryan Simmons and Nate Williamson; and such women as Mrs. W. Q. Sharp and Mrs. W. D. Coop and Mrs. O. B. Taylor. They will probably have a campaign manager in a few days with headquarters which will be used till the voting is done. It is estimated that the expenses of the campaign will be something like \$10,000.

Dr. J. B. Hutton of Jackson was chairman of the Resolutions Committee, whose report praised the leaders of the past, recited the progress made, voiced the purpose to carry the fight to victory. It declared the organization was non-partisan and non-factional but united upon a purely moral issue and meriting the cooperation of all who love sobriety and are willing to contend for a righteous cause. It was declared to be the purpose to give all the facts to all the people, and "to enlist the vote of every decent and thoughtful voter against the state's becoming in effect a gigantic saloonkeeper."

Credit was given the educational forces and much of the press was credited with help in the past and called upon for support in the present emergency. Our people were urged to see that in every available place of assembly speakers who have this matter on their hearts should be secured and heard in the interest of temperance legislation. The fight is on. In the name of our God have we set up our banners.

There were 623 registered messengers in the women's Convention in Gulfport, and doubtless quite a number who didn't register. That is probably the largest ever.

Dr. T. L. Holcomb of Oklahoma City will preach the sermon at the Southern Baptist Convention in Ft. Worth. We expect to give our readers his sermon in our issue of May 17. Mr. J. S. Ramond of Shreveport will have charge of the singing at the Convention.

Three additions for baptism last Sunday. One for baptism and one by letter yesterday. Largest number in the history of the church took the Lord's Supper yesterday. Our meeting will be in June with Dr. B. L. Davis and W. W. Grafton assisting.—R. A. Morris, Holly Springs.

Rev. J. B. Quin of Summit has been called to Holmesville church in Pike County, a good once-a-month field which Dr. J. W. Mayfield has been serving, but gave up on account of ill health. Brother Quin will preach the commencement sermon to the graduating class in Summit May 20.

MOTHERS' DAY

This is not intended merely to awaken a tender sentiment. There might be good reason and fitting time to do so. If there is any motive more pure and unselfish in this world than anything else it is the mother's love. Life would be bleak and barren to all of us but for this. And all of us cannot do other than thank God for every remembrance of her.

But the finest sentiment in the world that is not attached to some practical and noble purpose is not only useless; it becomes injurious. To feel deeply and not respond nobly will leave us worse than we were before. It is good for us if the hallowed sentiment that gathers about Mothers' Day shall be turned to account in helping those less fortunate than ourselves. Steam must not be generated just for "popping off", but to run worthwhile machinery.

You saw in The Record of last week the announcement from the Mississippi Baptist Hospital as to their purpose to utilize Mother's Day to make more comfortable the sick. Our people were asked for bed linen and towels and such other hospital necessities as it is in their hearts to give, that the hospital might be able to serve the patients entrusted to them. Programs have been prepared for a pageant, that the Sunday schools may use them in Mothers' Day programs. They have been sent or will be sent to any one applying to Miss M. M. Lackey, care Baptist Hospital, Jackson, Miss. "To do good and to share with others forget not: for with such sacrifices God is well pleased."

ARE THERE TOO MANY PREACHERS

Some good brethren are occasionally heard to complain that the Seminaries are turning out more men than are needed to supply our pulpits. Just now this note of fear is heard in good old Virginia. It seems that a little thinking and figuring would convince most anybody that the Seminaries are not making preachers at all. They simply take the preachers the churches are turning out and make them better preachers. The Seminaries do not license anybody to preach, and they do not ordain anybody to the ministry. They are glad to render service to the churches and people and to the cause of Christ by taking the young men whom the churches are sending out and try to make them more efficient in the work to which the Lord and the churches have called them.

If there is a surplus of preachers it is certainly not the fault of the Seminaries. It is quite possible that the churches have been a little careless in this matter, and ordaining councils may be at fault. But let it be clear in the minds of all that the Seminaries are not making preachers. They are simply trying to make better preachers. Let's put the blame where it belongs, and not where it doesn't belong.

It is quite possible that the preachers are themselves at fault in some instances. We have known a few who quit studying; possibly some that never learned how. There are some that are too lazy to work steady at the job and they soon find their place on the shelf. There are some who quit reading the Bible and praying, and their own spiritual life dries up. There are some who have fallen into sin and the Lord can't use them. There are some who live a too self-indulgent life and are incapable of spiritual leadership. Paul says, "I buffet my body and bring it into bondage: lest by any means, after that I have preached to others, I myself should be a cast off." There are preachers who allow the love of money to destroy their spiritual life and usefulness. There are some who try to carry on secular work while preaching, and finally "peter-out." These classes of preachers clutter up the ground, and sometimes make it difficult for men who would gladly serve, to find work, at least for the time being. This is not intended as a general indictment of preachers. We have no sort of doubt that most of them are God-called and are rendering good service.

The churches must accept their responsibility if there are idle preachers. Not only must they be careful as to whom they ordain, but they must pay a living salary. And a church that is able to have full-time ought not to have simply half-time, and if they are able to have half-time, they ought not to be satisfied with fourth-time.

The churches generally get about what they want and what they deserve. A worldly church does not want a man full of the Spirit of God. An indifferent church does not want a man on fire with a missionary passion. It's the same old story, "Like people, like priest."

"THE SPIRIT AS A DOVE . . . THE SPIRIT DRIVETH"

In the Gospel of Mark the story is often closely condensed into a few words. The story of Jesus baptism is told in three verses. The story of His temptation in the wilderness is told in two verses. These stories are of necessity put together, for one immediately followed the other. It may be that some have not noticed the connection of the Holy Spirit with both these experiences of Jesus. The Holy Spirit descended upon him as a dove as he was baptized. And the Holy Spirit immediately drove him into the wilderness. These accounts are found in close connection in the Gospel of Mark.

The matter to which we are calling attention here is the different ways in which the Holy Spirit manifests Himself and does His work. In one case "as a dove"; in the other he driveth or thrusteth Jesus into the wilderness. Both of these are characteristic of His operation, and neither one alone can fully interpret Him and His work. In the one case the symbol of gentleness is used to indicate His manner of dealing with us. In the other He seizes and hurls the agent of His work as with irresistible force.

His work in one is not always after the manner of His work in another. Or in the same person He may at one time use the utmost gentleness and tenderness, while on a different occasion he may work with apparent violence. The conversion of Matthew who left all and followed Jesus, and the conversion of Saul of Tarsus which he describes as an arrest, where quite different as to the outward manifestations.—The preaching of two men today is often in strong contrast. One is as gentle as a mother with an infant at her breast. The other preaches like a tornado. But both may be under the influence of the same Spirit. Or the same preacher may at one time pour out the vials of wrath against sin; and at another plead with all the tenderness of a wooer for the response of one he seeks to win to Christ. The same Spirit is working in different ways. Jesus who forgave the erring woman, condemned as hypocrites the religious leaders who corrupted the word of God and perverted their office. At one time the Spirit of God is as the voice of a dove; another as the seven thunders when they utter their voices.

THE GOSPEL OF JUDGMENT

In our day we are disposed to magnify the gospel of mercy and inclined to overlook the gospel of judgment. There may be some who think of the good news as only a message of forgiveness and deliverance, and are unaware that the gospel has another and a wholly different side to it, namely one of judgment upon the impenitent and all the enemies of God. Not only so but the gospel condemns the sins of believers and gives assurance that the judgment of God will be surely visited upon all unrighteousness whether of the saved or the unsaved.

By this we do not mean simply that those who reject the gospel will be punished, thus making the good news of the kingdom one thing and the judgment of God upon unrighteousness another thing. But the visitation of judgment is an essential part and accompaniment of the gospel. There are those who would have us believe that the gospel is a message of mercy only, and that after the gospel has been given

opportunity to do its work, then comes judgment. That there will be a final judgment is taught in the Bible, but this does not exclude or contradict the scripture teaching that judgment is an accompaniment of the gospel, a part of the gospel program.

It is said that John the Baptist preached the gospel. He told about cutting down useless trees and burning them. He says Jesus will baptize with the Holy Spirit and with fire; that he will burn up the chaff with unquenchable fire.

Malachi had said that he would be as a refiner's fire, purifying the children of Israel. Isaiah had described him as one whose garments were stained with blood.

If any doubt remains as to the judgment of God attending the preaching of the gospel it ought to be removed by the lament of Jesus over Jerusalem, in which he says, Your house is left unto you desolate. Then he pictures the destruction of Jerusalem and the scattering of the nation as a judgment for their rejection of the Gospel of God.

The history of the world since the time when Jesus was in the world is strewn with the wreckage of people and institutions and even nations who have suffered the judgment of God. The book of Revelation is a forecast of judgments which accompany the preaching of the word of God. The effort of some to ascribe these judgments to the time of Christ's second coming is purely arbitrary, fictitious and definitely in contradiction of the words of the book itself which speaks of things which "must shortly come to pass." The gospel is still a two-edged sword. It is still the "savor of life unto life or of death unto death."

When the prophet of the Old Testament said, "Prepare to meet thy God," he had no reference to meeting Him in heaven, nor in the judgment, but to the visitation of the wrath of God which was immediately to fall upon the nation.

In speaking of the judgment of God upon His own people we must always distinguish between disciplinary judgments such as a father visits on his children, and the judgment of final condemnation which is visited upon the persistently impenitent and unbelieving. God chastens His children if they are disobedient. Even these disciplinary judgments may be avoided by faithful obedience to God. The words of Paul (I Cor. 11:31) may well be kept in mind here: "If we discerned ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world."

—BR— "BUY DRY AND SAY WHY"

The above motto is commended to every reader of the Baptist Standard. If a restaurant insists on selling liquor, eat somewhere else. If a drug store sells liquor, buy somewhere else. If a candidate for office is in favor of liquor, vote for someone else. The more important the office the more need for a sober official and a wholesome influence. Buy dry and say why. The greater the tide of liquor influence the more it must be resisted or our country will be utterly debauched.—Ex.

—BR—
Dr. B. D. Gray will preach the Commencement sermon for the University of Mississippi, June 3.

First Church of Charleston, Mo., has recently ordained three of its young men to the ministry: F. H. Scofield, Jr., Emerson Maples, and Charles Maples.

Next to the Bible the best seller of modern times is "In His Steps," a book about what Jesus would do if he were here today. Well you needn't begin casting off your religion yet as unpopular and out of date.

Resolutions with reference to Dr. T. B. Ray came to us from missionaries in China connected with the Publishing House and with Shanghai University. They had genuine love for him, and with good reason, for he was deeply interested in this work.

CONVENTION BOARD DEPARTMENT

—o—
(Continued from page one)

our churches more than indifferent? This indifference applies to some officers of boards of institutions for which the debts were made.

8. If there is a disposition to continue the making of debts, why continue as Secretary for life? The making of more debts means the killing of present debt paying campaigns. The majority of those who are now responding to our appeals are those who want our debts paid, and have seen that we have made some progress in that direction. We should bend every energy towards the paying of our debts. To succeed we must stop the making. One of our best preachers and pastors says that a moratorium of our work would be more honorable than a moratorium of our debts. There is but one way to pay, that is to give the cash. Notes and bonds issued by our people do not cancel debts. Not here for life I hope; but while here striving to pay the debts of our Convention.

The following names are added to last week's list:

W. E. Farr, Itta Bena.....	\$100.00
Miss Santa Tackett and friends, McComb.....	100.00
Mrs. J. P. Williams, Mendenhall.....	15.00
Mrs. E. McCharen, Belen.....	50.00
Mrs. Maude Parks, Sherman.....	10.00
R. R. Jones, McComb.....	5.00

Hattiesburg, Clinton and Blue Mountain have not reported their gifts.

Dr. Farr was one of the first, but his name by oversight was omitted last week.

One thousand people will pay our 1934 debts, if we can reach them with the right message. There are one thousand who can and will spare \$100.00 each.

—o— PHYSICIAN, HEAL THYSELF

The annual report of one of the largest life insurance companies in America states that from 1929 through 1933 the average of deaths among their policy holders increased 19.6% over the average for the five years preceding 1929. The report says the excess mortality during the depression period has to a large extent resulted from diseases of the circulatory system (heart trouble) and from suicide.

And church people censure those in the business ranks for plunging. The business men are called by religious teachers covetous and greedy. But that same spirit is found more or less among people in all walks of life. The majority are under a strain constantly. They are not satisfied. They are moving under whip and lash. They are not satisfied with clothes, cars, homes. The age is one of rivalry. Everybody is in a strain.

But churches are not prepared to teach the masses. They must first heal themselves. Churches are in a mad rush. Every one is "pepping" the other up. Our standards for Sunday school, B. Y. P. U. and W. M. S. must be maintained. Our churches must be remodeled to conform to standards. We want more than we can pay for; hence, we borrow and build and increase our burdens. Our boards and schools cannot suffer the embarrassment of retrenching. Consequently, they borrow and run on the other man's money. Pay day comes and he is asked to wait five years. There is nothing else he can do. Those on the firing line and those serving as shock absorbers for the denomination find the strain too great and life's thread snaps, or the dynamo (the heart) quits. Such is the example set by the churches. Now the churches are wondering why the world will not listen. Beware of making any more debts.

—o— IMPORTANT NOTICE

Only one more Sunday remains before the close of the Southern Baptist Convention year. There will not be another issue of the Baptist Record before the close of the Convention year.

It is, therefore, important that every Mississippi Baptist shall do his duty next Sunday if he has not already done so. Every member

should make an offering to the whole Cooperative Program and help every needy interest involved. Church treasurers should send offerings promptly Monday, April 28th, in order that they may be counted in this Southern Baptist Convention year.

—o— ERRONEOUS STATEMENTS

On page 10 of the April 19th issue of the Baptist Record there is a statement by Benson Box of Winona to the effect that the "Cooperative Machinery" limits the liberty of the officials of the Orphanage, and only pays to the Home around \$100.00 per month out of the Cooperative Program. The facts in the case to date for 1934 are as follows:

Sent from Jan. Cooperative receipts.....	\$166.24
Sent from Feb. Cooperative receipts.....	222.31
Sent from March Cooperative receipts.....	313.86
January designated gifts.....	67.44
February designated gifts.....	88.77
March designated gifts.....	14.37

Making a total for the first 3 months.....\$998.99

This does not include the money that was sent by churches, individuals, Sunday schools, etc., directly to the Orphanage. We are giving only the amount sent from the State Board Office. Neither are we contending that the amount was what it should have been. But there was no unfairness. The churches which sent messengers to the State Convention fixed the percentage of distribution; also made the plans for the Orphanage, as well as for all other participating interests. There was no complaint at the time the percentage was given to the Orphanage. The Orphanage was given the privilege of going afield and of making approach to the churches throughout the State for groceries and other produce. This is being done. Furthermore, the Orphanage is given full range by the Convention to appeal on Mothers' Day for gifts. For years Thanksgiving time has been the outstanding season for the Orphanage.

Our Lord's command includes much more than orphanages. Failing to observe any part of His command means disobedience. The writer is willing to compare contributions with any one who criticizes the "Cooperative Machinery." We want the facts stated as they are. To be prepared to criticize, one should have all the facts, see what is made on the farm, what is contributed in groceries, clothing, etc. The audit will show the actual cash received, but will not show the receipts in the way of groceries, vegetables from the Orphanage garden, the returns from the dairy, gas used, etc. To be sure the total will be comparatively small, and there are many children which need to be cared for. The facts in the case are that we are not doing our full duty in many lines of our work.

—BR—
Dr. George, President of State Teachers College at Hattiesburg, said at the Dry Rally in Jackson last week that he would rather his children would grow up in utter ignorance without any education at all than to be educated out of money made from the sale of liquor which blights men's lives and damns their souls.

This is the last issue of the paper for April. April is the last month of the Southern Baptist Convention year. All contributions must be in Dr. Gunter's office before the end of the month if they are counted in this year now closing. Every little helps.

The Men's Bible Class of the First Baptist Church, Brookhaven, Mayor R. B. Wall, teacher, will sponsor a week's revival services to be conducted May 6-13, by Dr. Zeno Wall of Shelby, N. C., a brother of the teacher of the class. The deacons and entire church have endorsed the effort and pledge whole-hearted cooperation. The effort will be directed especially toward interesting the men of the church and community, while not neglecting the general public. Pray for a victory of the Master's cause in this revival.—A. F. Crittendon.

MORE ABOUT EVANGELISM

The article given here on, "An Aggressive Campaign," was clipped from The Christian Index, our Baptist paper of Georgia. It is a delight to know that our fellow Baptists of the great state of Georgia are having such a campaign this year. A new and a glorious day will dawn in all of our churches when all of us begin to major on evangelism.

AN AGGRESSIVE CAMPAIGN

The success of the Evangelistic Conference under the leadership of Secretary Merritt is enheartening. The meetings were held in strategic Baptist centers over the state and the attendance surpassed the expectations of the Secretary and his co-laborers. The speakers at the meetings, without exception, were called from Georgia Baptist pulpits: Dr. J. Ellis Sammons, pastor Vineville Church, Macon; Dr. Ellis A. Fuller, pastor First Church, Atlanta; Dr. Roland Q. Leavell, pastor First Church, Gainesville; Dr. W. H. Knight, pastor Tabernacle Church, Atlanta; Dr. T. F. Callaway, pastor First Church, Thomasville. The devotional services were led by a group of local pastors in the conference centers. On previous pages are words commending the conferences that will gladden the hearts of those who have had misgivings about the future of the churches.

The people called Baptists cannot survive fireless altars. They are a marching, fighting, militant people. They will rejoice to learn that an aggressive campaign against the powers of darkness is being planned for the entire year. Hereafter let us hear less about methods and more about the needs of men. Our present embarrassment is due to a lack of evangelical effort. A state-wide revival that will place principle above politics, work above wealth, conscience above pleasure, character above knowledge, morality above success, humanity above science and obedience above sacrifice, is the crying need of our times.—Christian Index, Georgia.

The attention of the moderators of those associations that have not had one-day conferences on Evangelism this spring is called again to the suggestion of the committee for such a day of information and inspiration in your association. Several of the associations have had conferences in the interest of leading unsaved people to accept Christ as Savior and Lord. Surely God will bless greatly every association that manifests a deep interest in the unsaved of our state and of the world.

Every Baptist within the bounds of our State Convention is reminded again of the eleven district conferences to be held during the eleven days from the twenty-third of May through the second of June, one day for each conference. You will welcome the privilege of hearing Dr. Burroughs and brother Byrd in each of these meetings.

Another meeting of extreme importance is the State-wide Conference on Evangelism at Mississippi College, June 11th-15th. You have heard about this conference too, and we promise to let you hear more about it in the near future. Think of spending five days at Mississippi College with a group of leaders in our Lord's work and it costing only fifty cents per day for room and board for each person who attends!

J. S. Riser, Jr., Chairman

Durant, Miss.

The conditions of voting in the prohibition election are the same as in a primary election. Poll tax must be paid, but payment of property tax is not required.

If you are going to the Southern Baptist Convention get a certificate from your church clerk that you were elected a messenger, and write to Dr. Gunter for a certificate so that you may get reduced rates on the railroad, unless you use a clergy permit.

CAN SOUTHERN BAPTISTS BECOME AROUSED?

Eldridge B. Hatcher

When the Carnes' disaster, in connection with the Home Mission Board, was discovered several years ago the news threw our denomination almost into a panic and our leaders went rushing from every direction to Atlanta where they grappled the situation and took prompt action. It showed that Southern Baptists could be aroused,—at least about losing their mission money in such fashion. But none of us are now aroused and rushing to some central point to grapple a situation almost infinitely worse than even that ghastly Atlanta affair.

Are there not two attitudes which we may take regarding our present church and denominational situation? We may complacently say, "Let us rejoice over the vast good being accomplished through our ranks, over our increasing financial returns, over the noble Christian men and women now busy in religious activities, over multitudes of souls being saved and over rich harvests being gathered in our Southern Baptist vineyard, so that we need only to press forward more earnestly with our present schedule."

But, while acknowledging the bright features mentioned above, we may, on the other hand, view the situation as profoundly tragical and say, "The Christianity as practiced by us Southern Baptists as a whole as a religion for winning America for Christ is a startling failure and until we awake to this fact we need not hope for great spiritual victories." That this statement fairly represents our condition will be made plain to us if we will compare the Christianity presented by us today with the Christianity presented by the Christians of the first century who sealed their faith with their blood and won immortal triumphs for Christ's cause throughout the then known world.

Truly does Dr. R. G. Lee say "The early Christians were so earnest that outsiders thought them drunk. The world doesn't think we are drunk now—it thinks we are frozen to death." "O God, how seldom men have thought us drunk," says Dr. G. Campbell Morgan. "We lack the flashing eye, the pulsating song and the tremendous enthusiasm of an overwhelming conviction."

The current magazines and books are treating so-called "traditional Christianity" as a back number. We are not showing its power in our daily lives. The nation as a whole does not take our religion seriously and some are calling for a new religion, or force, that will hold back our nation from the rocks. We make no progress by sneering at this public attitude. War looms threateningly on the world's horizon. Does any one think that the spiritual Christianity exhibited by us today would lift any serious obstacle in its path? Ought not our Christianity to rise as a titanic force and "turn the world upside down." That is what the Christianity of the early disciples did.

Behold our failure in Foreign Missions! Think of how the Christians of that first century, in the face of vastly greater difficulties than those that confront us, spread the gospel through Asia and Europe and shook the Roman empire to its center. But we, nearly 2,000 years after Christ announced His program, are merely touching the foreign lands in widely separated spots and are scarcely making a dent in heathenism. Our missionaries have been noble heroes and have wrought gloriously but we have sent a mere handful and have not even supported them.

What is the heart of our trouble? Is it not the fact that we HAVE PRACTICALLY ELIMINATED PENTECOST FROM OUR PROGRAM? Is not that one fact the first on which our denominational destiny turns? We rarely hear, or read about, the power of Pentecost being absolutely necessary in our work. Dr. E. Stanley Jones, who has studied American Christianity in the different sections of our country, says, "The church has shied off from Pentecost. It is afraid of it. The teaching concerning the

Spirit is the most vague and uncertain thing in the life of the church. 'It is the undiscovered country of Christianity, the dark continent of the Christian life' says Arthur Hurd 'the land where our spiritual resources lie, but lie undeveloped.'"

Dare we deny that these statements are true of Southern Baptists? One of the most highly honored and useful Baptist pastors in the North is reported to have said, "Southern Baptists have stressed many scriptural doctrines as few other religious groups, and yet they have never placed sustained emphasis upon the doctrines of the Holy Spirit."

Imagine Southern Baptists aroused to secure the heavenly baptism as they were aroused during the world war to respond to the call of the president. How would we answer this question: "Why are we Southern Baptists so much more concerned about the baptism in water than we are about the baptism in the Spirit?"

It is impossible for me to resist the conviction that the greatest step that could be taken by our Convention would be to FACE a question which has long hung unsettled over our denomination. That question is this: "Does our Master require in this 20th century that His disciples must secure the Baptism of the Spirit before attempting His work?" This question will hang unsettled over the Convention as it convenes in Fort Worth and that fact will tend to handicap all its efforts at spiritual achievements.

Does Christ make His Pentecostal requirement today? Dr. G. Campbell Morgan says that Pentecost is "normal Christianity." "I came to India," says Stanley Jones "with this conviction and the years have done nothing but verify it. It is this. Pentecost is not a special luxury; it is an utter necessity for human living. The human spirit fails unless the Holy Spirit fills." At another time he said "I see nothing that will get the church from behind closed doors except it be this one thing—Pentecost. . . . Until this sacred fact takes place, preaching is only lecturing, praying is only repeating formulas, services cease to be services—it all remains earth-bound, inadequate, dead."

"If we have not the Spirit of God" says the great Spurgeon "it were better to shut the churches, to nail up the doors, to put a black cross upon them and say God have mercy upon us."

Think what a new day would dawn upon us if we Southern Baptists should pay the price for the Power. "If the church", said Andrew Murray "will return to acknowledge that the Holy Spirit is her strength and help and if the church will return to give up everything and wait upon God to be filled with the Spirit her days of beauty and gladness will return and we shall see the glory of God revealed amongst us."

If we are to have any sort of a "trust" to run the government, it had better be a "brain trust" than any other kind. Certainly a brainless trust would hardly be desired by anybody.

This week inquiries came to our office from various parts of the state about the trip to the Baptist World Alliance at Berlin. If you are interested we shall be glad to send you any information we have.

Going to Fort Worth? Here is a list of hotels with rates:

Hotel	Location	Rates-Single	Double
Texas	Main and 8th.....	\$2.00 up	\$3.50 up
Blackstone	Main and 5th.....	2.00 up	4.00 up
Worth	7th and Taylor.....	2.00 up	3.00 up
Westbrook	408 Main	2.00 up	3.00 up
Metropolitan	Main and 9th..	1.00 up	1.50 up
Seibold	7th and Commerce..	1.00 to 2.00	1.50 up
Hickman	513 W. 5th.....	1.25 up	2.25 up
Stockyards	109 E. Exchange	.75 up	1.00 up
Commercial	505 Main	1.50	2.00
Llano	114 NW. 24th	1.00 up	1.50 up
Majestic	1305A Main	1.50 up	2.00 up
Madoc	1313 Main	1.00 up	1.50 up
Melba	1107 Houston	1.00 up	1.50 up
Texan	715½ Commerce	1.00 up	2.00

WHY I BELIEVE IN GOD

J. E. Wills

I believe in God. So does everyone, or nearly everyone. Belief in a Deity is universal, though that belief is variously founded and variously comprehended. I believe in God:

1st. Because I can't help it. This reason is common with all mankind. We can't help it. We were made that way. We can't help hungering, nor thirsting, nor growing tired and weary. We were created with these propensities. Likewise we can't help believing in God. We were made that way. Those physical orders may be—and are sometimes—disrupted by disease. Even so may the spiritual order be displaced. But such condition is abnormal.

2nd. I believe in God because of His Handiwork about me. No one can look into the face of a watch, hear it tick, see the hands go around, and—by it—know the time of day without believing that there is a Watchmaker. "The heavens declare the glory of God, the firmament sheweth His handiwork." Only the fool (the abnormal man) hath said in his heart, "There is no God."

3rd. I believe in God because of the Manifestation of Himself in Christ. God was made "flesh" and dwelt among us, Immanuel. That was made necessary because of man's condition. The soul's sensibilities had become diseased by sin and dulled. The soul did not see God clearly. For man's sake He stepped out from behind the curtain of the unseen and appeared to the physical senses of men that they might be helped again to see that which is not material. So now, what we may see in Christ is not just "flesh." It is mainly the evidence (the realities) of God.

1. We see Life. He touched the leper and he was whole. He touched the dead and life flowed in and he lived.

2. We see Love. No man ever loved like He did.

3. We see Wisdom. No man ever spake like He spake.

4. We see Power. No one could do such mighty works except God be in him.

5. We see, on the Cross, a spirit of Self-sacrifice that can be explained only by Deity.

6. We see triumphant Victory over death and the grave that has never been, and can never be, won by man alone. No true vision of Jesus will leave place for disbelief in God.

4th. I believe in God because of my personal Experience of Him. When I burn my hand I must believe in fire. I touch a live wire and receive a shock. I then must believe in an invisible dynamic force the world calls "electricity." It matters not about the name, I can never doubt the existence of its power. Likewise, I go on through the years consciously living in all the sensations of my individual personality, then suddenly I meet with an objective experience that is ultraself and superhuman. 1. I am convicted of sin. Both my nature and human example satisfied me in sin. But now such remorse only the penitent know. And I know that it was effected only by a vision of God thrice holy. 2. In my own efforts—to help I fall back into the despondency of a paralytic world. Then help comes. Hope is renewed. The heart is changed. Peace is restored and there is a new creation. God alone is explanation for such experience. 3. But the mysteries of personal experience of God do not stop there. I start out to "face a frowning world" and find that it is "no friend to grace." But I am not alone. There is Another Presence. Were there no other evidence of the Person and presence of God than the Christian's experience of Him, that would be enough. I believe in God because of my personal experience of Him.

5th. Then lastly, I believe in God because of the Marks of His influence in the unfolding plan of human history. From evidences outside of the Bible as well as within we know that the natural man is sinful, and that the wages of sin is death. Reason as well as Revelation testifies

that the natural world is decadent. Any view of the world as a godless world is to be impressed with approaching fatalism. But the history of this world has proven that though:

"Right seemed ever on the scaffold,
And wrong ever on the throne;
Yet behind the dim unknown standeth God
Keeping watch above His own."

The earmarks of Providence in history are proofs of God. Certain foot-prints across the sands of the centuries are the foot-prints of Deity.

Yes, I believe in God because of an inherent must, because of His universal marks, because of His personal manifestation, because of my personal experience, and because of his abounding providence.

PROGRAM

East Mississippi Baptist Ministers' Conference,
Newton, Monday, May 30

- 10:00—Chapel Address, C. O. Estes.
- 10:40—Questions about Salvation Raised and Answered in John 3, W. O. Carter.
- 11:00—The Bread of Life and the Cross as seen in John 6; T. M. Flemming.
- 11:20—Address by J. E. Byrd on the Prohibition Fight and any organization of our forces that he may want to make.
- 12:30—Recess for Dinner. (Dinner may be had at the College dining hall for 20c, about actual cost.)
- 1:30—Prayer Service.
- 1:40—Divine Sonship as seen in John 8, J. M. Metts.
- 2:00—Jesus as Shepherd, John 10, G. O. Parker.

M. A. Davis

STEWARDSHIP LEAGUE MEETING AT CONVENTION

Time: 2 P. M. Tuesday, May 16.
Place: Broadway Presbyterian Church, Fort Worth.
Subject: STEWARDSHIP AND STANDARDIZATION.

Some Questions For Open Discussion:
Do We Need Vitalization, or some more Standardization?
Are We Vitalizing our Churches, or just Standardizing some more groups in our Churches?
Standardized Groups or Vitalized Churches, Which is the Way Out for Southern Baptists?
Can our Churches be so Vitalized as to make New Testament Stewardship Dynamic in Economic Recovery?
Can We Ministers Get into Concert with Christ and with One Another for the vitalization of our Churches?

Walt N. Johnson, Secretary

RATES TO FORT WORTH

In accordance with our conversation a few days ago I took up matter of honoring South-eastern permits with the Texas & Pacific Railway and am pleased to advise that the South-eastern Clergy permits will be honored by the T. & P. agent from Shreveport to Ft. Worth, also on return from Fort Worth back to destinations on our line.

Our agents at the larger points, will, of course, sell clergy tickets through to Ft. Worth, round trip tickets good in sleepers to be sold on basis of three cents per mile (1½ cents each way) and for tickets good in coaches two cents per mile (1 cent per mile each way). From local stations where agents are not supplied with interline tickets clergy tickets may be purchased to Shreveport, one way, and then get benefit of the clergy rate from Shreveport to Ft. Worth.

In event any additional information is desired in connection with the Fort Worth meeting, please let me hear from you.

Yours very truly,
W. Byrns,
District Passenger Agent I. C. Ry.

BELIEF

I might have doubted that you arose, dear Christ,
Had I not seen the day unfold it's wings of infancy,
Had I not seen the night atremble with myriad stars,
Had I not seen the earth bring forth green grass—
And blossom a lovely flower,
Had I not seen the return of bird and song.
Now I know that you arose, dear Christ,
For God in Himself is a miracle!

—Inez Gilbert.

WHAT BAPTISTS BELIEVE AND TEACH AS TO THE HOLY SCRIPTURES

G. W. Riley

1. We believe that the Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction.

2 Tim. 3:16-17: "All scripture is given by inspiration of God."

2 Peter 1:21: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

2. That it has God for its author, salvation for its end, and truth without mixture of error, for its matter.

2 Tim. 3:15: "The holy scriptures, which are able to make thee wise unto salvation."

1 Peter 1:10-12: "Of which salvation the prophets have enquired and searched diligently—unto whom it was revealed."

John 17:17: "Sanctify them through thy truth: thy word is truth."

Rom. 3:4: "Let God be true, but every man a liar."

3. That it reveals the principles by which God will judge us.

Rom. 2:12: "As many as have sinned under the law shall be judged by the law."

John 14:28: "The word that I have spoken, the same shall judge him in the last day."

4. And therefore is, and shall remain to the end of the world, the true center of Christian union.

Eph. 4:2-6: "With all lowliness and meekness, with longsuffering, forbearing one another in love: Endeavoring to keep the unity of the spirit in the bond of peace."

Phil. 2:1-3: "Fulfill ye, my joy, that ye may be likeminded, having the same love, being of one accord, of one mind."

5. And the supreme standard by which all human conduct, creeds, and opinions should be tried.

1 John 4:1: "Beloved, believe not every spirit, but try the spirits, whether they are of God."

2 Cor. 13:5: "Examine yourself, whether ye be in the faith; prove your own selves."

1 Thes. 5:21: "Prove all things; hold fast to that which is good."

The fifth Sunday meeting of Yalobusha County Association will be held at Oakland April 29. Central Mississippi Baptist Preachers' Monthly Conference will be held at Canton on Monday, May 7th.

Pastor J. M. Metts will remain at Water Valley, in spite of a call to another very inviting field. He believes the Lord has more for him to do in his present pastorate.

The W. M. U. Training School in Louisville, Kentucky, considers itself fortunate to announce Dr. M. E. Dodd, President of the Southern Baptist Convention, as the speaker on the occasion of its twenty-seventh annual Commencement on Monday evening, April 30, at 8 o'clock. It will be of interest to their friends in Mississippi to know that Miss Ruby Taylor of Florence, and Miss Lula Webb of Magnolia are among the twenty-two graduates. Miss Taylor will receive a Bachelor's degree, and Miss Webb a Master's degree in religious education.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young Peoples Leader—Miss Edwina Robinson
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

BY-LAWS OF CONSTITUTION

Article 12—Delegates to Southwide W. M. U. Convention.

Delegates to the annual meeting of Woman's Missionary Union shall be selected from the list of those sending their names to State W. M. U. Headquarters office not later than two weeks prior to the annual meeting. The appointments shall be based on an equitable distribution according to districts and one delegate from each district shall represent Young People's organizations.

—o—
READ CAREFULLY THE ABOVE AND SEND YOUR NAME TO THIS OFFICE BY MAY 1ST IF YOU WANT TO BE A DELEGATE TO THE W. M. U. OF S. B. C. AND DO NOT NEGLECT THIS.

—o—
If you send in your name to be chosen as a delegate you will want to go to Broadway Baptist Church in Ft. Worth to register and get your credentials. The registration office will open at eight o'clock Monday morning, May 14th, closing finally on Tuesday afternoon the 15th. If you are chosen we will send a card to this effect, then do not disappoint us by failing to register.

REPORT OF COMMITTEE ON RESOLUTIONS AT W. M. U. CONVENTION

I. Recommendation of President's Address.

We recommend a Scholarship for a ministerial student in Mississippi College be created by the Woman's Missionary Union Auxiliary to the Mississippi Baptist State Convention. This scholarship to be known as the Mrs. A. J. Aven Scholarship in honor of our retiring president and that this scholarship be of equal amount to the scholarships now being given in Blue Mountain College and Mississippi Woman's College.

II. Recommendation Concerning Change in Plan of Meeting of the Southern W. M. U.

We recommend the adoption of the following recommendation from the Executive Board. "Mrs. Broach moved that the Executive Board recommend to the Mississippi Baptist W. M. U. Convention, in session at Gulfport, April 3 to 5, 1934, that Mississippi 'fall in line' with the suggestion of a change from an annual to a biennial meeting of the Southern Baptist Woman's Missionary Union at a different time and place from the Southern Baptist Convention."

III. Recommendation from Report of Hospital.

We recommend the adoption of the following recommendation presented by Miss Margaret Lackey in her report on the work of our Mississippi Baptist Hospital.

"Whereas, this Mothers' Day and Hospital Day fall together, the 12th and 13th days of May, and whereas, this Hospital Day being the birthday of Florence Nightingale, is to be observed the world over; it is hereby recommended that we join hands with sister hospitals in this observance, thereby remembering our own Hospital in some special way.

"It is further recommended that the pageant, 'The Message of Mother Love,' sent out by our Sunday School Board for use on Sunday, May 13th, be encouraged, fostered and aided by our W. M. U. in all our Sunday schools."

IV. Recommendations from Report of Young People's Leader.

The following recommendations were presented by Miss Edwina Robinson, Young People's Leader.

1. That we have biennial District Camps for our Young People's organizations and biennial Conclaves and House Parties, alternating. The camps to be held in the summer time, between Sundays and that emphasis be placed on information as well as inspiration.

2. That we continue the Stewardship Declamation Contests for the present year, but that we seek to place more emphasis on stewardship teaching and less on contest.

3. That an itemized statement of the gifts by organizations be attached to the checks for weeks of prayer offering. Blanks for this purpose to be included in package going to the W. M. S.

V. MORAL STANDARDS.

2. Temperance Education.

We recognize that the repeal of the 18th Amendment to the Constitution of the United States and the action of the Mississippi Legislature in legalizing the liquor traffic with its far reaching influence for evil constitute a menace to humanity and the major social problem facing this generation.

Therefore, be it resolved that every possible means be employed to teach the evil effects of alcohol on the human body, mind and soul—in family, church and community groups.

(Suggestion):

First. Let W. M. U. members become active members of the Woman's Christian Temperance Union whose literature is invaluable in temperance education, and that they accept responsibility for leadership in house-to-house campaigns to promote study and prayer and in getting out the vote to defeat liquor legislation and wet candidates for public office.

Second. Make Temperance a subject of family discussion and lead children to interpret the public school's program on Temperance Education to their own families and church and community groups through discussions, essays, declamations, plays, programs and posters.

Third. Let the Mississippi Y. W. A. be asked to incorporate the Temperance cause in its program by organizing in every county an aggressive campaign of education touching every community and heading up in an intensive effort to register the dry sentiment of the State at the polls on July 10—(particularly in the rural sections)—when the vote is to be taken on the hard liquor bill just passed by the State legislature.

Fourth. Pray individually and unitedly that Christian men and women may know and do the will of God in retaking what through neglect we have lost in the temperance cause.

2. Christian Citizenship.

Mississippi being predominantly Baptist in religious profession, the major responsibility for good government rests upon our denomination. Therefore, be it resolved that the presidents and secretaries of our Baptist State Convention, the departments of Sunday school, B. Y. P. U. and W. M. U. the Editor of the Baptist Record with any others they may see fit to add to the committee, be asked to develop a coordinated program on "Christian Citizenship," and that it be given a feature column in the Baptist Record. This being in line with our fundamentals on moral standards. (We declare ourselves on the side of all forces of righteousness; international and interracial justice; world peace; patriotism; law observance; Christian Americanization; Universal Education; Sabbath observance; sacredness of the home; the family altar; high standards for speech, dress and conduct; improved

industrial conditions; child welfare; public health.)

3. Child Welfare.

(1) To promote child welfare in home, school, church and community.

(2) To raise the standards of home life.

(3) To secure adequate laws for the care and protection of children.

(4) To bring into closer relation the home and school that parents and teachers may cooperate intelligently in the training of the child.

(5) To develop between educators and the general public such united effort as will secure for every child the highest advantages in physical, mental, social and spiritual education.

Mrs. A. F. Crittendon

Mrs. W. H. Morgan

Mrs. A. B. Kelly

Mrs. Judson Chastain

Mrs. W. A. McComb

Miss Fannie Traylor,
Mississippi Woman's Missionary Union,
Baptist Building,
Jackson, Mississippi.

My dear Miss Traylor:

Missouri Woman's Missionary Union had the best meeting, perhaps, in our history and the prayers of the women in your own Convention had a part in making it so. The greetings and scripture messages sent from your Convention were much appreciated and at the request of the Recording Secretary I am trying to express that appreciation to you and your President as representative of the Mississippi Woman's Missionary Union.

We are very happy in the selection of our new President, Mrs. George McWilliams, whom I believe all my secretaries will love.

Looking forward with pleasure to seeing you at Fort Worth,

Most cordially,

Mrs. J. G. Reynolds,

Executive Secretary.

BY MAY 14 IN FORT WORTH

44 years ago—yes, 44 years ago,

Since you met in the "Lone Star State",

Join the happy W. M. U. crowd;

Don't forget—May 14th is the date.

It has been 44 years ago since you met with us here in Fort Worth, Texas, and we feel sure you are looking forward to your return visit to see the many changes which have taken place (for Fort Worth is a progressive city) and to be present at the Annual Meeting of the Woman's Missionary Union, May 14th-16th.

We anticipate your coming with much pleasure and joy. The host of women here, serving on the many committees on arrangement, are happy in their work making ready to welcome you. We want your stay in our city to be comfortable and happy and every one of us has a personal pride in making this possible. Fort Worth is a "friendly city." Here you will feel at home. Truly, you will be among friends.

So, decide now—that you will be one of the first to arrive for the glorious meeting of the W. M. U. and that you may be numbered with this group of "laborers together with God."—Mrs. Earl Tabor, W. M. U. Publicity Chairman, Fort, Worth, Texas.

—BR—

You cannot vote in the prohibition election July 10 unless you register anew this year. Don't neglect it.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, Room 2324, 551 Fifth Ave., New York, N. Y.; Franklin E. Wales, 6th Floor, Marquette Bldg., Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

East Mississippi Department

By R. L. BRELAND

A SHAMEFUL PROCEEDING

Many years ago in one of the readers used in the public schools there was a picture of a man who held a piece of bread in one hand and a stick in the other which he hid behind him. A poor, hungry dog passed him, and he called the dog and offered him the bread. Of course, the hungry dog was glad to get it but just as he was ready to take the bread the man struck the dog a fearful blow with the stick. Some one who saw the man do this cruel deed rebuked him for his cruelty.

I am reminded of this scene by a recent headline in one of our daily papers: "Some of the wet states are harsh on drunken drivers." These states have voted the return of alcohol; by advertisement over the radio, in papers and on posters the people have been begged and solicited to drink it knowing that to do so will make them drunk—"For revenue's sake" they plead with them to drink. Now when the people do what the state and the brewers ask them to do, drink all they can, the same authority turns around and punishes them for what they have been urged to do. The shame of it!

I believe that all people who get drunk, and especially all drunken drivers, should be severely punished; but that state or authority that makes it possible for them to get drunk and then pleads with them to drink the stuff knowing that it will make them drunk, should hang its head in shame when it punishes anyone for doing what they have asked them to do. Some one has said: "Consistency, thou art a jewel!" Those who made drunkenness possible by their influence and votes are the greatest sinners, and God will hold it so. Don't coax the dog to eat, and then stick him because he does what you ask him

to do—and yet the drunken driver must be severely punished!

—o—

Rev. W. R. Storie, the loyal pastor of the good Baptist Church at Duck Hill, recently was operated on for appendicitis, and last week his little girl, Dorothy, was operated on for the removal of her tonsils. Trust both are doing well.

A much appreciated letter from my beloved brother, Rev. L. E. Lightsey, of Montrose, came recently. In it, among other things, he said: "As I take a retrospective view of my work in the years that are past and gone I am rejoiced to know that my years spent in the ministry have not been spent in vain. I have not accomplished what I would like to have accomplished, but I have the blessed assurance that I have given my best and that I have been instrumental in winning many, many precious souls to Christ. I have done what little I could, and to the God I have loved and served goes all the glory." More about this good man soon.

The Pastors' and Laymen's assembly met with Central Baptist Church, Grenada, April 16th. The study of John 3 to 6 was had. The following pastors were present: E. R. Henderson, J. H. Hooks, W. W. Simpson, J. B. Flowers, J. W. Hicks, J. H. Page and R. L. Breland. One welcome visitor: Bro. G. B. Travis of Heidelberg, father of Mrs. J. H. Hooks. Pastor Henderson and the good women of the Central Church furnished a splendid dinner to all who were present. Will meet Monday following the fourth Sunday in May with Scuna Valley Baptist Church, near Coffeeville.

On April 19th one of the good members of Coffeeville Baptist Church departed this life and went home to glory, Bro. Davis Green Chapman. He suffered many weeks but his faith in God was unshaken. He was born March 10, 1863. He first married Miss Mattie Hill, sister of Rev. J. O. Hill of Memphis; she died, and in 1904 he was married to Mrs. Minnie Cruthers of Terry. His wife and four sons and three daughters survive him. He was buried in the Hopewell Cemetery after a short service by his pastor. He was a good man, a kind husband, faithful father and loved the church. He will be missed. May the Father comfort his wife and children.

—o—

PROGRAM

Yalobusha Baptist Evangelistic Meeting to be held with Oakland Baptist Church in western part of the county Sunday, April 29, 1934, beginning 9:30 A. M.

9:30—Song Devotional, led by Walter Page.

9:45—Scriptural Evangelism, J. H. Page.

10:00—Sunday school classes.

10:30—Our State's Evangelistic needs, R. L. Breland.

10:40—Song service.

11:00—Evangelistic Sermon, Dr. P. I. Lipsey.

Noon.

1:15 P. M.—Song Devotional, led by Clyde Williams.

1:30—Our Duty and Obligation as Baptists, J. B. Flowers.

1:50—Temperance and Morals, Dr. P. I. Lipsey.

2:30—Place of Prayer in Evangelism, J. R. G. Hewlett.

Miscellany and adjournment.

Program Committee

—BR—

WATCHMAN WHAT OF THE NIGHT

A. D. Muse, Pastor of the First Baptist Church, Paul's Valley, Oklahoma.

—o—

(Sermon preached Christmas Eve morning, 1933):

We are coming into the Christmas tide, the passing of the old year and the coming of the new, passing another milestone in the march of the ages. The most callous and casual traveler from time to eternity can not resist the surge of strange emotions nor throw off the desire to sit and meditate. The passage of Scripture from Isaiah 21:11-12 came tugging at my heart as I sat and thought this morning. "The burden of Dumah. He calleth to me out of Seir, Watchman what of the night? Watchman what of the night? The watchman said, the morning cometh and also the night: If ye will inquire inquire ye: Return, Come." In the twenty-first and twenty-second chapters the prophet is borne down with five great burdens. The burden of the desert Babylon. 21:1-10. The burden of Dumah. 21:11-12. The burden of Arabia. 21:13-17. The burden of the valley. 22:1-25. The burden of Tyre. 23:1-18. The language is forceful, energetic and rapid. The events pass rapidly and sweepingly by. The prophet in vision is in the midst of the Babylonian captivity, an event which is a hundred years yet in the future. He sees the dreadful, sweeping, whirlwind storm of judgment coming upon Babylon. He saw that in the fourteenth chapter—but less dramatically. He, in his mind, is in the midst of it all. Chariots of destruction are seen approaching. So terrible is it that he cries out that Babylon is fallen. And then in the tenth verse he turns to comfort the Jews who are in the midst of it. Then it seems that there is a silence. He is back in Judea. He is in Idumeah. He hears a groan out of the silence. It comes up from the mountain of Seir. The burden of Dumah. The word comes from another word which means silence. It is typical. The calm follows the storm. There is a cry. It seems to be a cry of ridicule. "Watchman what of the night?" and it is repeated. "Watchman what of the night?" The watchman replies. He replies in confidence and certainty. He says, "The morning comes." But he does not deny the fact of the night. "Also the night." The worst hasn't come yet. The night is still coming on. It is going to get darker. But the morning is coming. It reminds of Jesus describing the close of this age and its unspeakable and indescribable terrors. He said "BUT when ye see these things come to pass lift up your heads for your redemption draweth nigh."

We can not escape it. We had just as well face it and acknowledge it. The dusk of a deep and dark apostasy is settling down upon us. Increasing plans and programs and



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forms and fashions in the churches are an ever present evidence of the waning power of the Holy Ghost. The whole world is staggering on like a drunk in the night time, the course lost, reason gone and willpower dethroned. And we behold a funny muddle. In the churches ministers who dream of a day of peace on earth and goodwill to all men in all national, economic and social relations are increasing in number and raising the tide of their prophecy. While on the outside the men of the world are writing most pitiful Jeremiads. H. G. Wells says "The ship of civilization is not going to sink in 5 years time or in fifty years. It is sinking now." Frank Simonds, a world famous publicist, says, "Events have escaped the control of statesmen and governors. A certain sinister and overmastering fate seems to be blocking the feeble efforts at re-intergration; Europe is visibly sinking, and as it declines new difficulties arise." We are now in the most dramatic, tragic and stirring days human history has ever seen. "Watchman, what of the night?" The words of Spurgeon come to me with mighty force. "The day of our Lord's appearing is the center around which our chief hopes circle."

The false prophets of world peace are seeing visions and dreaming dreams that are mere phantoms of the night created by their own desires, rather than an honest interpretation of the prophetic scriptures and the facts of history. And the yet strange thing about it is that the worldly wise out of the churches see the impending crash of civilization and are talking it out loud. The daily newspapers are writing about it. The statesmen of the world are sitting in council on it. But the worldly wise in the church and in the pulpit are painting blue skies by day and glowing auroras by night. Looks like the devil has double-crossed himself somewhere. But still both sets are dreaming of and looking for a super-man. Well there is a super-man coming. Two in fact. The one is the false and the other is the true. The one is anti-Christ and the other is Christ. The one is the

(Continued from page 12)

Alay Pimpily Skin

Help nature clear up the blotches and make your skin lovelier the safe easy way—use bland, effective

Resinol

Sunday School Lesson

W. A. Sullivan

April 29, 1934

The Sovereignty of Christ
Matthew 20:1-34

After the departure of the rich young ruler (Matt. 19:16-22), and the consequent remarks of Jesus about the extreme difficulty for those who trust in riches to enter into the kingdom of heaven (Matt. 19:23-26), Peter wanted to know what he should receive for having left everything in order that he might follow the Master. Though Peter's selfish question (19:27) must have been a cause of grief to Him, Jesus gave assurance that every one who makes any sacrifice for His sake (19:28-29) shall be abundantly rewarded. It should be carefully noted that the service and sacrifice which shall be awarded is that which Jesus describes (19:30) as "for my sake." As if to warn Peter against his selfishness Jesus said (19:31) "But many that are first shall be last; and the last shall be first." That statement suggests the fact of the **Sovereignty of God** which may be taken as the central theme of our text (Matt. 20:1-34) for today.

1. His Sovereignty and His Grace (Matt. 20:1-16). This is the point of the parable of the house-holder sending laborers into his vineyard. Early in the morning the house-holder agreed with certain laborers to work in his vineyard for "a penny a day"—a purely legal and commercial transaction. Later the same day at the third, sixth, ninth, and eleventh hours he sent other laborers into his vineyard without, however, making any stipulated agreement with them except to do them right. At the end of the day he not only paid the stipulated wage to the laborers who had toiled all day, but graciously gave a penny a piece to those who had worked but one hour. Although the former received the wage for which they agreed to work, they murmured against the house-holder because he chose to deal graciously with those who had worked but one hour in the vineyard. The house-holder replied: "Friend, I have paid you what you agreed to work for. I do you no wrong by being gracious to others. It is right for me to do as I will with what is mine so long as I do not injure you."

The doctrine of the Sovereignty of God is offensive to many people because the natural mind thinks God unjust as His sovereignty expresses itself in the election and predestination of individuals to eternal salvation and honor. Let those who are thus offended remember that "Whosoever will may come and take of the water of life freely." In graciously electing and predestinating certain individuals to eternal life God is no more unjust than was the house-holder who elected to give a penny to those laborers who had wrought but one

hour. "Many are called, but few are chosen." The sovereignty of God, however expressed, never did nor never will do violence to the freedom of anyone.

2. His Sovereignty and His Death (Matt. 20:17-19). Near Caesarea-Philippi (Matt. 16:21), more than six months before the Cross, Jesus foretold the facts of His suffering and death in remarkable detail. Now for the first time (20:17-19) He foretells the manner of His death—death by crucifixion. However the point to emphasize is that the death of Christ was an act of His own sovereign will. To die was part of His eternal purpose. He came into the world to die. He thought of His death as something which He would actively accomplish (Luke 9:31). As Sovereign He had power to lay down His life as one would lay aside a garment. What is more He had "power to take it up again" (John 10:18). He chose to die. "Christ died for our sins * * * and rose again the third day" (I Cor. 15:3-4).

3. His Sovereignty and Service (Matt. 20:20-28). Those nearest to Jesus did not understand Him at all. They were earth-bound, materialistic, obtuse. Although His face was set steadfastly toward the Cross, their hearts were coveting crowns. James and John came with their mother presenting their request for the two most conspicuous places in the kingdom. Sadly He assured them that they knew not what they were asking for. He told them that position in His kingdom was not something to be had simply for the asking, but that it was subject to the gracious disposal of the sovereignty of the heavenly Father. Nevertheless that sovereignty operates according to principles of which the rulers of this world know nothing. That is to say, the way to positions of eminence in the kingdom of God is that of self-renunciation and lowly service. Whoever aspires to be chief among his brethren must be their servant first. The Sovereign Christ set the example when He came "not to be ministered unto, but to minister: even to give His life a ransom for many."

4. His Sovereignty and Our Prayer (Matt. 20:29-34). Some have been hindered in their prayers by problems arising in connection with the sovereignty of God. Let such consider that in Jesus Christ God is revealed as our merciful, gracious, compassionate, loving Father who promises to hear our prayer. He does answer the cry of need and suffering. Two blind beggars sat by the Jericho road calling to Him as He journeyed to Jerusalem to die for a lost world. He paused, called them to Him, and granted their request. If we would know the attitude of the Ruler of the universe toward the suffering, neglected, outcasts along the highways and by-ways of the world, we will not find it by theorizing about the Sovereignty of God as an abstraction. We do see it in the gracious, patient, personal, sovereign answer to the prayer of the two blind beggars: "Lord, that our eyes may be opened."

I. HISTORY OF SUMMER VISITATION OF CHURCHES BY B. S. U. WORKERS

Four summers ago a group of students in one state visited some twelve hundred churches in their state, paying their own expenses, seeking to "arouse more vital interest in the work of the churches."

The second summer this activity was extended to practically all states of the South. It met with varying degrees of success, but in all cases it was successful. It was sponsored, or approved, in all states by the Secretary of State Missions. Students liked it.

The third summer, 1933, there was still more widespread participation in this activity. The original discussions did not meet the changing demand. Others were prepared. Other lines of service were rendered. The speeches were sent to all states from the Nashville office, as was also other publicity matter explaining and interpreting the movement.

This movement of college students has been a voluntary service, planned, promoted, financed and completed by the students. In all states they have conferred and cooperated with the State Secretary of Missions who has either approved or sponsored the movement.

Briefly the procedure has been as follows: (1) A state is districted territorially. (2) A student is given general supervision over each district. (3) The churches in a district are placed on a map and grouped. (4) Each Baptist student in any college in the state is asked to give his home address, where he will be in the summer. (5) The director of the district assigns churches to students within reach of them, provides the student with speeches, groups them into teams, assigns the churches to the teams. (6) Local pastors, or churches without pastors, are contracted with offers for visitations. All of this is under the immediate direction of the State B. S. U. President and his associates. Student Secretaries assist.

Some of our denominational leaders, and especially the State Mission Secretaries, have not only welcomed and encouraged this work, but have evaluated it highly both as to its present value and its potential power.

II. THE PRESENT STATUS

As this work has expanded it has become more involving and more promising. Progress has differed in states. This has been due to varying leadership among the students, and varying degrees of encouragement by the adult leadership.

The students in all states are planning to go forward this summer, (1934). Plans are being launched on large scales. The kinds of service being prepared now include the following approaches to the churches within a state:

1. Those original speeches will be

used on one day visits. (Copies furnished upon request.)

2. Study Courses will be taught over periods of days. (Sunday school; Y. W. A.; B. Y. P. U.; Soul Winning; Stewardship; Missions.)

3. Enlargement Campaigns, Local, District, and Associational in co-operation with, or under the direction of the Sunday school, Y. W. A., B. Y. P. U., and W. M. U. secretaries, if not directly under the direction of the State Mission Secretary.

4. Revivals of one or two weeks duration. Teams of students in a single church to do the personal work, the musical program, the advanced preparation, the preaching.

5. Combinations of the above to suit needs of either a local church, or an association, or a district of a state.

III. IN THE LARGE

FIRST. There is nothing basically new in this movement. But it is a new army of workers, mobilized through the B. S. U. activities and organization throughout the South. They are offering thousands of "man-weeks" of work. The offer is for voluntary service. Large use has already been made of it especially in Alabama, Texas, Mississippi, and South Carolina.

SECOND. This work is done with the full approval of the State Mission Secretary. In some cases he is taking the immediate direction of the work.

THIRD. The services of these voluntary student workers, at home for the summer, is cheerfully offered the other State Leaders, or Secretaries as listed above.

FOURTH. The campaign for the work this summer was outlined and fully discussed at the meeting of the State B. S. U. Presidents in Nashville in December. The literature, bulletin board announcements, streamers, etc., to be used are furnished.

FIFTH. These college students, many of them ministerial students with preaching experience, are capable, enlisted, enthusiastic, anxious to serve their denomination, Baptist churches, and their Master. The services which they can render need not be limited to the above suggestions. Command them.

Miss Lucy Carleton Wilds of Oxford (student in Blue Mountain College), is State B. S. U. President in Mississippi.

As the train pulled into the depot a traveling man stuck his head out of the window, and calling to a boy standing near, said:

"Here, sonny, bring me a sandwich, and here's another dime, get one for yourself."

Just as the train started to pull out, the boy returned, munching a sandwich, and handed the man a dime and shouted:

"Here's ye dime, Mister, they only had one."—Ex.

TIRED EYES
After a hard day's work,
refresh your eyes with
DICKEY'S OLD RELIABLE
EYE WASH
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

BOILS SORES CUTS BURNS
Are Relieved Quickly By
GRAY'S OINTMENT
Used Since 1820 25c at Drug Stores

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Miss.

JUST FOUR WEEKS HENCE

Be watching the mails for in just four weeks you will be receiving a copy of the District B. Y. P. U. Convention program. We will mail these to all unions and some one in your church (the one we have on our mailing list) will receive one. The one receiving it may not be now the leader in your union, so if it is not brought to the union to be read and tacked up on Sunday, May 27th, begin to inquire. If you do not receive one drop us a card and we will be glad to send you one. Remember the conventions begin in New Albany the afternoon of June 5th, 41st Avenue, Meridian, the afternoon of June 7th, Ellisville the afternoon of June 12th, Brookhaven the afternoon of June 14th, Davis Memorial, Jackson, the afternoon of the 19th, and Clarksdale the afternoon of June 21st. Each convention closes the afternoon of the second day of the convention.

WE WILL FEATURE PALESTINE THIS YEAR

Palestine, "The Land of Our Lord," will be the mission field we will visit this year at our District B. Y. P. U. Conventions. Dr. and Mrs. J. Wash Watts with their three children will be our guests in each of the conventions. Surely no field in which we labor as missionaries will be so attractive to us. We expect the largest attendance this year we have ever had at these meetings. Will you be there?

STUDY COURSE MONTH WAS LARGELY OBSERVED

The month of March has been designated as B. Y. P. U. Study Course month for a number of years and our unions have been loyal to the plan and many every year have their study course at that time. A large number of unions then have another study course in the summer or fall, and still others have a study course quarterly. We recommend this where it is practical and certainly no union should pass the year with less than two study courses. Did you observe the study course in March? Not too late, any time is a good time. Plan to have one before June if possible.

CRYSTAL SPRINGS AWARDS LARGE NUMBER OF DIPLOMAS AND SEALS

The recent study course conducted by the Crystal Springs church, as writes their pastor, was the best they have had for some time. Five classes were taught with seventy-nine seals and diplomas being awarded as a result. The Juniors were taught by Mrs. Robert Lang and Mary Thompson; the intermediates were taught by Miss Estelle Scott; the Seniors were taught by Mrs. Cecil Pritchard; Mrs. Lin-

field Ford taught one of the Adult unions, the Gleaners; and Mrs. T. W. Talkington taught the B. A. U. A social for all classes was given after the examinations the closing night and all seemed to regret the fact that the work was over. Miss Kathleen Taylor is the director and Rev. T. W. Talkington the pastor of this wide-awake B. Y. P. U. Department.

CLARKSDALE REPORTS A B. A. U. AND A STORY HOUR

In addition to the splendid Junior, Intermediate and Senior unions the Clarksdale church now has the Story Hour and a B. A. U. The B. A. U. was organized in January and has an enrollment of 25. The Story Hour was organized during the last quarter of 1933 and started with an enrollment of 27 and an average attendance of 22. Each Sunday evening the choir is made up of B. Y. P. U. members with Mrs. M. J. Dunn directing. A male quartet is one of the special features of the choir. In this way the church is seeking to conserve the training they are giving their young people. Mrs. V. E. Boston is director and Rev. V. E. Boston is pastor of this splendid B. Y. P. U. Department.

BATESVILLE ENLISTS 100% OF THE B. Y. P. U. DEPARTMENT IN STUDY COURSE

During the week of Study Course in the Batesville church 98% of the entire membership of all unions were enlisted. Only six members were not enlisted that week and that six are to fill in the gap and make the entire department 100 per cent. Now that is a record for you isn't it? Sure and your union can do the same thing, why not? Mrs. John S. Dickens, Jr., recently from New Mexico is helping with study course work in the county. Several unions have already asked her to teach them the study course and she has consented to do it. There is some one in your county that probably would be willing to do this kind of work. If you are that somebody let it be known at the next meeting of your associational B. Y. P. U. No doubt many unions are just wishing there was some one to whom they could appeal for this kind of help. Congratulations Batesville.

SENIORS TO SPEAK IN CONTEST AT DISTRICT CONVENTIONS

We will add a new feature this year to our District B. Y. P. U. Convention program. We are asking each Senior union to have a representative to compete for first place in a speakers' contest for Seniors. The subject will be that of Prohibition. Information will be available right soon and if you are interested drop us a card. We hope every Senior union will participate in this contest.

FRANKLIN HAS GOOD MEETING AT MEADVILLE

Under the leadership of President Winfield Rodriguez the program of the Franklin B. Y. P. U. Association was most helpful and inspiring. The meeting was at Meadville, capitol of Franklin County. At this meeting the Associational B. Y. P. U. launched a Temperance Program. Their first service will be in the Natchez church the evening of the fifth Sunday in this month. Dr. D. M. Nelson, president of Mississippi College, will be the guest speaker. It is the plan of Mr. Rodriguez to have such a service in each of the twenty-nine churches in the association. This is a mighty good plan and we trust all of our associational B. Y. P. U.'s will put on a like program.

ACRES OF DIAMONDS

With a small group of boys about him, Russell H. Conwell fifty years ago started Temple University at Philadelphia. From that time until God took him, through "Acres of Diamonds" and his other lectures, he gave almost superhuman strength to nourishing the institution at which many in its early years laughed good-naturedly. Now that University has 12,000 students, 750 professors, and a physical equipment valued at \$7,000,000. If in his body the founder could have been present at the recent jubilee he would have claimed no honor for himself. If we have ever had among us an unselfish man it was Russell H. Conwell. Let not his name be forgotten among Baptists! It will not be forgotten by the men who knew him personally.—Ex.

RESOLUTIONS OF RESPECT Adopted by Blythe Creek Church April 1, 1934

We your committee and members of Blythe Creek Church, do hereby submit the following resolutions:

First: To be submissive to the will of our Father in the taking away of our beloved pastor and leader, brother Whitten, whose place we realize can never be filled but his work having been efficiently, faithfully and cheerfully completed, has passed on to the better world.

Second: To look beyond our sadness and strive to live up to the principles and emulate the example of Christian living demonstrated in the life of our deceased brother.

Third: That we pray earnestly to God for the leadership of the Holy Spirit in doing our duty and carrying on the work of our church.

Fourth: That we send a copy of these resolutions to the family of the deceased and also a copy to the Choctaw Plaindealer and Baptist Record for publication.

Respectfully submitted,

Miss Grace Oswalt,
Mrs. N. S. Ellis.

Stop Headaches Right Now!

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief.

CAPUDINE is liquid — already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

Convention Year Publications of the Baptist Sunday School Board

SOUTHERN BAPTIST HANDBOOK, 1933 50 cents
E. P. Alldredge

The latest survey of the work of Southern Baptists, masterfully presented.

ASSOCIATIONAL SUNDAY SCHOOL WORK
Cloth, 60c; paper, 40c

J. N. Barnette
Introducing a study of right methods for an adequate, practical, and resultful associational organization.

HIDDEN PEARLS 75 cents
Abbie Benton Bonsteel
A revised edition. One who knows a girl's longings brings us a beautifully written love story.

THE NEW WHY AND HOW OF THE WOMAN'S MISSIONARY UNION 35 cents
Wilma Geneva Bucy

This completely rewritten volume comes as a study course book on the methods and purposes of the Woman's Missionary Union.

VITALIZING THE CHURCH PROGRAM \$1.50
G. S. Dobbins and John L. Riffey

Ideals and working plans for major phases of the program of a powerful, achieving church.

GENERAL B. Y. P. U. MANUAL
Cloth, 60c; paper, 40c

J. E. Lambdin
Successor to A General B. Y. P. U. Organization. Completely rewritten and up-to-date in every way.

WILL HE FIND FAITH \$1.25
Sparks W. Melton
To a remarkable degree retaining the freshness of the spoken word, these short addresses are preeminently devotional and inspirational.

POINTS FOR EMPHASIS, 1934 35 cents
Hight C. Moore

The popular pocket commentary on the International Sunday School Lessons.

BAPTIST BOOK STORE

500 E. CAPITOL ST.

JACKSON, MISS.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I'm sure you all saw the first thing on our page last week—Bro. Cormier's picture. I hope you liked it. Though not as clear as I wish it had been, it shows a young man with earnest, sincere face, with direct eyes that know no fear, and a firm mouth, ready to speak God's message. It should make us all glad that we have the opportunity to give him help in getting ready for the work of his life, and I'm sure it does. I have written to him for more true stories of his visits to these French people, who are his own people, and am expecting some soon.

I have a good contribution to report from our friend, (a dear friend of mine) Mr. P. I. Lipsey, Jr., the sponsor of the Swississippi Club of Geneva, Switzerland. This club moved last spring to Clarendon, Va., and now might be called Jeannie L. Club No. 5. He sent me a check for \$15.75, for our "two Children's Page objectives," that is, the Baptist Orphanage and Bro. Cormier at the Baptist Bible Institute. We thank him and little Jeannie and Ann, president and secretary of the club, for this help, which will enable us to make a much better payment to our two causes than we could have done without it. (For letters from Mississippi have been so scarce this month! What is it? So busy with school closing? Out of ink? Been having measles? Not much money? Do write; you know I can't do all the writing. Strictly personal.)

Another matter. I went to a meeting in Jackson two days ago that makes me want to say another little word to you about us and liquor. It was a meeting of men and women from all over our State to talk about how we can vote out whiskey on July 10th, about two and a half months from now. Can't you help some on that? Ask your father and mother if they have registered, if they have paid their poll tax, if they are ready to vote against whiskey and keep its legal sale out of our State. Tell them that it may make the difference between you, their children, being drunkards or sober, honorable citizens! There are so many people in our State who don't want whiskey sold in it: we must get them to take the trouble to get ready to vote, and to vote. O yes, you can help, with those who are around you, and I want you all to do it. This is a matter, I believe, of very great importance, a matter of life and death.

With much love,

Mrs. Lipsey

Bible Story No. 16; April 24th
Three who were excused from a party. Luke 14:16-24.

When we are invited to a party, most of us like to get ourselves ready, and go to it, don't we? But in this story Jesus told the people, there were three men who didn't want to go to the "great supper" which a certain man gave, and invited many guests. At last, everything was ready, and the servant was sent out to give the final call to the guests to come. But each one had some excuse to offer for staying away. One man said, "I've got to go out to see a field I've bought." If he had already bought it, it was late to go now to look at it. Another said he had bought a yoke of oxen, and must yoke them up together and try them, whether they would work well together. That was a thing that ought to have been seen about before he paid his money for them, wasn't it? And still a third told how he had just gotten married, and just couldn't come! It looks as if it would have just suit-

ed a young bride to go to a big party, doesn't it? When the master of the house heard from the servant what they all had said he was angry, and told the man to go out into the streets and lanes of the city, and bring in for guests the poor and maimed and blind and lame. But when this was done, there was still room, so the servant was told to go out into country places near, and bring in guests, for the master would not have any of those who had been first invited, and would not come.

Do you know what this story means? This great Supper that was given with many invited, represents the blessings of the Gospel that Jesus brought into the world; many were invited to be Christians and members of His church, but many refused and would not accept His salvation. When they would not come, the invitation to the feast was given to others, and finally to those outside the city who had not known Him. So, when the Jews refused the Gospel, it was given to all the peoples of the world.

Mrs. Mayo's Puzzle

Another Book of the Bible

1. What did Aaron take to get gold for the golden calf?
2. What kind of greatness is spoken of in Ex. 15:7?
3. With what did they measure the manna?
4. What name of three letters beginning with D belongs to one of the tribes?
5. Whose son did God call to superintend the work of the Tabernacle?
6. What was to be done to the man or beast that touched the Holy Mountain?

(The answers to these questions are all found in this book.)

Bay Springs, Miss.,
April 21, 1934.

Dear Mrs. Lipsey:

Was happy to see Bro. Cormier's picture on our page this week, and glad we can have a part in helping him. When I looked at our page I wondered what had become of the children, not a letter!

I am sending you my dollar for April; also the answers to this week's puzzle.

Lots of love,

Mary Ruth

Well, I'm glad we've got one for this week, Mary Ruth: we nearly didn't. Thank you for writing it, and for the dues, and answers to the puzzle. You and Mother are mighty dependable.

Pachuta, Miss.,
April 20, 1934

Dear Mrs. Lipsey:

The Pachuta Sunbeams are sending you forty cents for the Orphans. Let me tell you how they raised the money and perhaps you'll want to pass the idea on next year.

A very dear friend of our Band, Mrs. S. O. Rogers, suggested that each Sunbeam attending an Easter Egg Hunt and required to bring eggs, to bring part of the eggs uncooked and sell those for the benefit of the orphans. They were all glad to do that and in that way sold forty cents worth of eggs. And they had just as much, or more fun hunting the rest. If a large number of Sunbeam and G. A. Bands or Sunday school classes would sell part of their eggs next Easter we could realize a nice little sum for the orphans.

Sincerely,

Mrs. J. J. Keahey

That's a good idea and a new one. It is the Bible idea of sharing what we have with those who lack. Thank you, Sunbeams, and the dear ladies who are leading the way.

WATCHMAN WHAT OF THE NIGHT

(Continued from page 9)

counterfeit and the other is the genuine. The one will take peace from the earth and the other will bring peace to the earth. They shall both appear on the mount which is before Jerusalem. They shall both sit in the Temple. They shall both be worshipped as God. The one is God and the other is the god of this age. They shall both reign over the Jews and the world. The one for seven years and the other for a thousand. But these worldly wise in the church and out are unable to see this. The one dreams and dreads what he sees coming and has no answer but in a super-man. The world as a whole was never so near the point that it would all bow to the sway of one world dictator as today. The other group dreams of the course of an evolutionary Christianity that will in the long process of the ages subdue evil and make right supreme. Yet they have never noticed the most obvious fact of the divine record that God has never subdued evil by a slow and long process but always only by sudden and cataclysmic judgments. Thus he did in the Garden. Thus He did at the flood. Thus He did at Babel. Thus He did in the Passover. Thus He did with Israel in Babylon and A. D. 70 and thus He will at the close of this age.

From the time of Noah 'till now and on to the end, God's business has been that of taking out His own and bringing judgment upon the residue. That is what He did in the Ark. That's what He did in Sodom. That is what He did in Egypt. That is what He is going to do now. God is taking them out now into the ark of safety under the covenant of the blood. Then cometh the end. And what an end it will be! From the time of Noah 'till now the preaching and warning that has called out His own has served only to harden the rejectors and deepen them into their hardness. Eight souls were saved in the ark after one hundred and twenty years. The first chapter of Isaiah gives a picture of Judah growing harder and harder and more and more wicked in face of all God's affliction and all God's callings until now it is no use to afflict them any more. Pharaoh grew harder and harder with every test until God takes a hand and hardened Pharaoh's heart himself. That which Pharaoh started in rebellion, God finished in judgment. And the prophetic portions of the Pauline Epistles and of Peter, James and Jude show clearly that to be the course of this age to the finish.

The sad part of this whole thing is that God has made the two clearest revelations that could possibly be made: the prophetic Scriptures and the record of history. History alone is sufficient proof that things will not continue as they now are. Any sensible student of human history ought to know that forms of government and civilization come and go and rise and fall. What the form of a not too far tomorrow will be is all shrouded in deep mystery now. But one thing we

do know if our Lord tarries, it will not be what it is now. Men stand in fear for the fate that will befall their own fortunes. But their fortunes will vanish. The feudal system of the south swept away and its money became worthless and its slaves were freed and thus cut loose the larger portion of what they did own. That is characteristic of civilizations. With the present increase of communistic propaganda in America, over twenty-five thousand in Oklahoma alone ready to come forth when the time is ripe—and with our government for sake of outlet to our trade having recognized the Russian communistic government; there is no way beneath the sun for us to stand another long period of time in our present form. Our exalted President is doing all in his power to avert a bloody revolution by enacting most radical changes and giving government full control of private business and thus produce a bloodless revolution instead of a bloody overthrow. Can he save it? And yet the President has tied up with his entire reform and relief program a policy that has thrust back upon us the accursed whiskey traffic. Behold the sad spectacle of the great American government that has had the lifelong record of championing the rights of the unfortunate filling its coffers and replenishing its depleted treasury at the expense of the vices of the weakness of men. What is more pitiful and pitiable than our government seeking to provide money to provide bread for the hungry by the traffic that takes more bread and leaves more hungry and ragged and cold than any thing out of hell? Ah, how we have forgotten the scriptural statement, "When the wicked rule the people mourn." And the whole thing is so tied up together that the stage is so set that the moral and spiritual leadership of the country is muffled off for if it cries out against the liquor program it is accused of opposing the President's relief program. And more than that I think I see the sinister shadow of an awful monster rising over this land that will eventually deny full religious liberty. The pulpit will then be closed in its testimony against governmental wrongs. Ev-

(Continued on page 16)

Baptist World Alliance

Palestine - Passion Play - Europe

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The whole ship with every luxury is yours. Go with DR. J. McKEE ADAMS of the Louisville Seminary, Leader. Dr. Adams spent a year in the Holy Land and is a delightful, cultured leader.

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Write today for Itineraries and full information.

THE WICKER TOURS, Richmond, Va.

"What Saith The Scripture"

Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.

C. S. Wales, Blue Mountain, Miss.

LOOKING ON AT A DANCE

Editor of Alabama Christian Advocate

—O—

On a recent Saturday night the Advocate Editor went to a dance. I know some of my readers are going to be shocked, but just be charitable until you hear my whole story. I've been pretty faithful in obeying the rules of my church and the dictates of my conscience in reference to going to dances, moving picture shows, card parties and the like. I never have been to a card party, except once when, in my pastoral visiting, I accidentally ran into one. Honestly, I was embarrassed, but I was not the only one in that room embarrassed. When it comes to the movies, I have been twice in the last thirteen or fourteen years. I'm almost a total abstainer so far as the movies are concerned. My dance record is even better. When I was a boy, I was a clerk at a little summer-resort hotel. It was my business to stay up and lock the pavillion when the guests were through dancing. In that day, at that place, they always quit about 10:30 or 11:00 o'clock. I used to see some of those old fashioned waltzes. But I had never been to what we call a modern dance, until a recent Saturday night.

Wanted to Speak With Authority

I had been preaching against dancing for twenty-five years. I remember one hot summer night I was preaching on dancing, and I took off my coat. It was the first time I ever took off my coat while preaching—and I think it was the last. But, though I preach against the dance, I never had actually been to one. I thought I ought to know whether or not I had been preaching the truth. I've noticed in the papers the names of so many fine church people who dance, and the names of so many fine young people—young fraternity and sorority folks—who dance, that I feared I might be wrong on the matter. These fine folks go to the dances and come back and say, "There's no harm in them." I do not go to them, and I say, "There is harm in them."

I felt like, in fairness to my dancing friends, I ought to find out, first hand, about the dance. I felt like I had no right to continue preaching against the dance if I did not know that what I was saying is the truth. So I went. There were four of us in our party—a lawyer, a business man, and another minister. Now, we were there. We saw it. Here's my verdict: It was the worst thing in the way of an amusement or recreation that I had ever seen. It was, to my way of thinking, even worse than the Negro Walkathon which I, with a group of Christian gentlemen, went to see one time. The atmosphere of the Negro Walkathon was worse, but in other ways, I think, the dance which I saw was worse, a great deal worse, than the Negro Walkathon.

Crowd Encouragingly Small

We reached the dance about ten o'clock. The crowd was not large then. It was a little early. However, it is encouraging to note that

on that night, the crowd was not large at all. I did not count them, but I think there were not more than fifty or sixty people there. They had an orchestra, of course. Not being an authority on dance music, I shall not pass judgment on it. It sounded to me almost exactly like the music I had heard at the Negro Walkathon. Most jazz orchestras sound pretty much alike.

Yes, There Was Some Drinking

A car of young people, two girls and three boys, drove up near our car, about six or seven feet from us, and parked. They were fine looking young people. The girls were dressed in what I suppose were evening clothes—backless dresses. One of the girls was such a pure, innocent looking girl that it hurt me when I saw her, with the others, take a drink. But she did. At least, she put a bottle to her mouth. I did not see her actually swallow, but she appeared to take a drink of liquor. I'm trying to be absolutely truthful in this account of the dance. I'm not trying to make it appear worse than it was. On the contrary, I'm diligently trying to tell it as it was. It was all a new experience to me, and I was shocked at almost everything that I saw.

The Dancing Itself

On the floor the dancing was just like the pictures I had seen in advertisements of radios, victrolas, etc. I do not wish to be suggestive or coarse. But it is but the simple truth to say that the couples were held in tight embrace. That's putting it mildly. There were two or three exceptions to this, I could not help but notice. But, most of them seemed to be held in suggestive and lascivious embraces. At least I so considered it.

Dancing In The Dark

Finally, right in the midst of a dance, the lights went off. I thought, of course, that they went off by accident. I was honest in my opinion, for I had never heard of dancing in the dark before, and not seeing the necessity for it, I was sure it was by accident. "Not so," said one of the gentlemen with me, "they turn them off." The music kept right on. The orchestra members seemed to know their piece by heart, and did not need the light. The dancers seemed to know their part by heart, too, and they danced right on. I think the dance in the dark lasted from eight to ten minutes.

I kept worrying over that. I still thought the lights must have gone off accidentally. The next day I inquired of a young college man (the collegians are up on those things!) and he said, "Oh, yes, they turn off the lights, but usually they leave one or two dim lights burning." Well, there were no lights left burning that I could see, though there were one or two lights still on in a far part of the building, which gave a very, very dim light. You could see the couples moving just about as clearly as you could see them on a clear, star-lit night.

Some Drinking Going On

There were several tables along near the walls, and some of the

couples would sit around these tables. There were white-coated Negro waiters. On these tables were some bottles. I could not swear, of course, that there was liquor in them. They were flask-shaped. They appeared to me to be cut-glass, so handsome were they. Frankly, I had never before seen any cut-glass flasks, and am not sure that there are any such things. But, at least they were handsome looking. Some of the people drank around the tables; others drank out at their cars.

Profanity Heard and Fighting Seen

One of the young women who appeared to be under the influence of liquor, became very angry with the man she was with and struck him. He took it gracefully, and did not strike back. Then, she tried cursing him. It was the first time I had ever heard a white woman curse through anger. I've passed along the streets and heard white girls use curse words, more as slang, but this woman was angry! It was the first time I had ever seen a white woman, or any other kind of woman, take a drink. It was all a new experience to me. Well, she cursed a perfect stream of vile oaths. We had heard such words before, but never so many, and never in such rapid succession. The brand of liquor that she appeared to have drunk was evidently telling on her. Finally, the other members of the party, all of whom appeared to be drinking (we saw them drinking something), left this couple alone. The couple then walked off about fifty feet, both appearing to become increasingly angry. The gentleman, forgetting his knightly chivalry, knocked her down! Else, in dodging she fell down. I couldn't say positively about that. But, this gives an inkling of what was going on.

The Intermission

Finally, came the intermission. I had heard a great deal about intermissions. This was the first one I had ever seen. Some of the dancers sat around the tables. Others went outside where their cars were parked. Some drank from bottles; they didn't seem to fear mouth germs. There was a familiarity about everything that beggars description, unless one wishes to be utterly plain, and even coarse, in his writing. Some rode off in automobiles. Others sat in their cars. They staggered, supporting each other. I did not see any cigarette smoking. Maybe they had passed that effeminate stage!

Time To Go Home

At 11:20 or thereabouts, we decided to go home. We did not want to be at a dance on Sunday! I reached home at 11:50. It had all been a new experience to me. I could not help just turning things over in my mind. Surely, I thought to myself, all dances are not like this! I suppose the actual dancing, the dancing proper, is all pretty much alike.

Ridgecrest Cottage

For sale or rent at Ridgecrest, North Carolina, the most attractive, and best located on Assembly Grounds. 100 feet from hotel. For information write to owner,

J. W. Cammack, Danville, Va.

Rheumatic Pain Stopped By Lemon Juice Recipe

Try this. If it doesn't relieve you, make you feel better and younger and happier, your druggist will refund your money. Get a package of the REV PRESCRIPTION. Mix it with a quart of water, add the juice of 4 lemons and take a tablespoonful two times a day. In 48 hours, usually, the pain is gone, joints limber up, wonderful glorious relief is felt. Equally good for rheumatism, or neuritis pain. Costs only a few cents a day. For sale, recommended and guaranteed by all leading druggists. Any druggist will get it for you, if not write to Homix, Inc., 54 W. Illinois, Chicago, Ill.

But, I feel sure that all the "carry-on" doesn't accompany all the dances. I know there are certain homes in which dances are said to be held where the hosts positively would not allow drinking or other irregularities if they knew it. So, with charity toward all, I'm not only willing to say, but I am saying that I do not believe that all the dances we read of in the Sunday papers are as bad as that I actually saw.

I've Told It As It Was

I've tried to tell this just as it was. Or at least just as I saw it. I could have surmised some things; I could have stressed certain other things; I could have actually told some other things which appeared to me, but about which I was not absolutely clear. I'm willing to stand to the things I actually saw.

Tax Supported Dance Hall

I was about to forget to say that the dance I saw was in a tax-supported club house in Birmingham. All tax payers in Birmingham, Christians and non-Christians, support with their money this place where dancing, drunkenness, quarrelling, cursing, unbecoming conduct and even brawls went on. If there were an officer of the law there, we saw nothing to indicate it. If any effort were made to enforce the law, we didn't see it.

In Fairness To All

In fairness to the city commission, however, it ought to be said that this matter has since been called to their attention, and they readily agreed to put an officer there hereafter, and arrest any one violating the prohibition laws. We suppose that, at least for a while, this law will be observed. But, I cannot help being against all social functions where you have to put an officer to make folks keep within the law. It is a fact that in any huge throng of people, it is frequently necessary to have officers. I've seen this at great religious meetings, largely attended weddings and funerals. But, I've never seen a law officer have to attend a religious meeting to keep people within the bounds of decency.

I know that we have a good many church members who dance. I

(Continued on page 16)

HEADACHES Yield Quicker

To This RELIABLE "Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK. —10c.—Adv.

THE FIRST NEW TESTAMENT CHURCH

(Located in Jerusalem)

By C. M. Sherrouse

John the Baptist, commissioned and "sent from God" to preach and baptize, was a Baptist—the Baptist—the first to administer water baptism, (immersion) in the water of the river Jordan in Judea, in Palestine. And Jesus, the Son of God, baptized (immersed) by his own appointed administrator of baptism, was a Baptist, and so were all who were baptized by John the Baptist who was "sent from God" to "make ready a people prepared for the Lord." Luke 1:17.

These penitent, baptized believers in Jesus, were his disciples, his pupils, his called-out assembly; his church, the first New Testament church, located in Jerusalem; to whom he gave the great commission to "preach the gospel to every creature."

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit." Matt. 28:19-20. Mark 16:15. "And Jesus, walking by the Sea of Galilee saw two brethren: Simon, called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. He said unto them, follow me and I will make you fishers of men, and they straightway left their nets and followed him." Matt. 4:18-19-20.

"And going on from thence he saw two other brethren, James, the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets, and he called them and they immediately left the ship and their father and followed him." Matt. 4:22.

"And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, which both Jesus and John said was "at hand" (in formative stage) and healing all manner of sickness and disease among the people. And there followed him great multitudes of people from Galilee and from Decapolis and from Jerusalem and from beyond Jordan." Mat. 4:18 to 25.

In these multitudes were his disciples, his pupils, the "called-out," who left all and followed him. "Seeing the multitudes he went up into a mountain and when he was set, his disciples came to him and he taught them." Mat. 5:1-2. Here he preached that inimitable "sermon on the mount," addressed to his disciples, his church, has "called-out" assembly, his kingdom, composed of the "people made ready and prepared for the Lord" by John the Baptist, the first administrator of baptism. Jesus continued to teach his disciples, this "made ready and prepared" people, baptized believers, whom he had chosen out of the world, (John 15:16-19) his church and his kingdom, in embryo stage, which he and John the Baptist said was "at hand," was present, existed materially, literally at that time.

"And it came to pass that he went out into a mountain to pray and continued all night in prayer to God. And when it was day he called unto him his disciples, his

church; and of them he chose twelve, whom he named apostles, and whom he empowered to do miracles in attestation of their divinely appointed apostleship. His disciples followed him from place to place and he occasionally called them away from the multitude and taught them privately. As a church of penitent, baptized believers, they assembled with Jesus as their Saviour, their teacher and their Lord. After his resurrection he met five hundred brethren at once; a meeting of his church—a church meeting—When churches were multiplied (Acts 9:31) and established in different places, they composed the "kingdom of heaven," each church being complete, separate and independent of any and all others; and counties from states; provinces from kingdoms, and separate, independent families from a community.

A New Testament church is composed of persons whose spirits have been "born again" (John 3:7) born of the Spirit of God; and have become "new creatures in Christ Jesus," (2 Cor. 5:17; Gal. 6:15) who are spiritually-minded; who are "children of God by faith in Christ Jesus" (Gal. 3:26), human beings, capable of obeying God's commands; preaching the gospel of Jesus Christ; administering the ordinances committed to his churches, of buying and selling property; building houses of worship; of "being about their Father's business"—doing business for God. The Bible teaches nothing of an invisible, intangible, imaginary "kingdom of heaven" on earth.

With necessary instruction to his disciples concerning the journey and their mission, he said, "Go your ways; behold I send you forth as lambs among wolves." (Luke 10:13).

He thus plainly informed them that they were not going on a pleasure trip, nor on an enjoyable vacation, such as our pastors, preachers and so-called revivalists enjoy today. The Devil is not a "quitter," even for a short vacation. A quitter never wins; a winner never quits. "And into whatsoever city ye enter and they receive you, eat such things as are set before you." Luke 10:8. Would this injunction have been necessary if the meals of those days had consisted of "such things" as are "set before" our preachers?

He gave them ability to cure the sick and to say unto them, "The kingdom of God is come right unto you." Luke 10:9-11. Penitent, baptized believers were in this "kingdom of God." Before his ascension Jesus told his disciples, his called-out church kingdom, to "tarry in Jerusalem until ye be endued with power from on high." Luke 24:49; Acts 1:4.

After Jesus ascended from them on Mount Olivet they returned to Jerusalem and went up into an upper room where they continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus and with his brethren." Acts 2:12-13-14.

After the death of Judas, the traitor, Peter stood up in the midst of the disciples (about 120) and

said, "Men and brethren, this scripture must needs have been fulfilled which the Holy Ghost, by the mouth of David, spoke before concerning Judas who was guide to them that took Jesus. For he was numbered with us and had obtained part of this ministry. It is written in the book of Psalms, "Let his habitation be desolate and his bishopric let another take. Wherefore of these men who have companied with us all the time that the Lord Jesus went in and among us, must one be ordained to be a witness with us of his resurrection. And they, the body of his disciples, the church-kingdom, (about 120) appointed (nominated) two, Joseph, called Barsabas, and Matthias. And they prayed, "Thou Lord, who knowest the hearts of all men, show which of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas fell that he might go to his own place. And they gave forth their lots (ballots?) and the lots fell upon Matthias and he was numbered with the eleven apostles." Acts 1:12 to end of chapter.

The whole church (120) took part in this nomination and election which is proof of a democratic church government. The only pure, practical democracy, (self-government) is found in New Testament (Missionary Baptist) churches. Peter was not aware that he was a pope, else he would have exercised his papal power to appoint a successor to Judas without consulting the church. "Be not ye called Rabbi, for one is your master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father who is in heaven. He that is great among you shall be your servant, and whosoever shall exalt himself shall be abased and he that shall humble himself shall be exalted." Mat. 23:8 to 12; Luke 14:11, Luke 18:14. "All of you be subject one to another, and be clothed with humility; for God resisteth the proud and giveth grace to the humble." 1 Peter 5:5. Peter, poor fellow, didn't know that he was the first pope.

When the day of pentecost was fully come they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4.

They all (about 120) were together with one accord in one place. When this was "revised abroad the multitude came together" and Peter preached that wonderful sermon to, "Ye men of Judea and all that dwell at Jerusalem," that pricked their hearts and made them inquire of Peter and other apostles, "men and brethren what shall we do." "Then they that gladly received (believed) his word were baptized; and the same day there were added unto them the (120) about three thousand souls." Acts 2:41. This excludes infants who can neither repent nor

believe. It cannot be proven by the Bible that John the Baptist baptized infants.

And they, the one hundred and twenty and three thousand (much larger than the average church of today) continued with one accord in the temple, and went from house to house, praising God and having favor with all the people. And the Lord added to the church, daily, such as were saved—the saved. If there was no church before pentecost how could these "saved" people be added to the church? Can something be added to nothing?

Too many thousands of thousands of unregenerate, carnally-minded added to our churches today by human machinery and worldly methods in order to boast of great numbers. Better to "preach the word" and nothing but the word—the Bible—and depend upon the Holy Spirit to do his office work in "reviving" the love of God and zeal for God in the hearts of regenerate, "born again" (John 3:7) the "children of God" (Gal. 3:26) and to "reprove (convict) the world of sin, and of righteousness and of judgment." (John 16:8).

Can anything be revived that never existed? Is there no difference between revival and conviction? "And great fear came upon all the church and upon as many as heard these things and believers were added to the Lord; multitudes of men and women." Acts 5:11-12-14.

No unbelievers, nor infants in this addition to the Lord—to the first New Testament (Baptist) church in Jerusalem. "In those days when the number of disciples multiplied there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them and said, it is not reason that we should leave the word of God and serve tables. Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint (formally set apart) over this business, but we will give ourselves continually to prayer and to the ministry of the word. And the saying pleased the whole multitude (of disciples) and they chose Stephen, a man full of faith and the Holy Ghost, and Philip and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, whom they set before the apostles and when they had prayed, they laid their hands on them (a form or symbol of blessing). And the word of God increased and the number of disciples multiplied in Jerusalem greatly, and

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a great company of the priests were obedient to the faith." Acts 6:1 to 7. Here was democratic co-operative action by the members of the first New Testament (Baptist) church in Jerusalem. There was no papacy, nor episcopacy in the government of this first New Testament church of baptized disciples of Jesus. It was a self-governing, self-supporting, independent body, or assembly, of believers in the river Jordan, by John the Baptist, who was "sent from God" to preach and baptize and thus "make ready a people prepared for the Lord." (Luke 1:17).

This was "government of the people, by the people, for the people."

(Read next week's issue)

—BR—

THE WORLD FELLOWSHIP OF BAPTISTS

—O—

By Dr. J. H. Rushbrooke, M. A.,
General Secretary,
Baptist World Alliance

—O—

British Baptist Secretary Visiting the U. S. A.

The Rev. M. E. Aubrey, M. A., Secretary of the Baptist Union of Great Britain and Ireland will be in the United States in May and June, and will be heard at both the Southern and Northern Conventions. He has accepted comparatively few engagements, since he is taking a much needed holiday and wishes to spend as long a time as possible with the members of his family. Mr. Aubrey will be the fraternal messenger of the Baptists of Britain to the American Conventions, and no one could more fitly serve. As secretary of the British Union, he has measured up to the high expectations set upon him when he was chosen to succeed Dr. Shakespeare. He is strong along many lines—as preacher, platform speaker, writer and administrator, and he possesses rare personal charm. This is not his first visit to America, but it will involve contact with larger groups of Baptists than hitherto. I predict that in North and South alike Americans will "cotton" to Mr. Aubrey.

Dr. J. H. Franklin as Seminary President.

Dr. J. H. Franklin, who for many years has served as Secretary of the American Baptist Foreign Mission Society, and is well known in Baptist and other foreign missionary circles throughout the world, has been appointed President of the Crozer Theological Seminary at Chester, Pennsylvania. Dr. Franklin has often visited Britain, and from the year 1920 onwards his links with Britain Baptists have been peculiarly close, since he represented the Society which in several European lands cooperates with the Continental Committee of the British Baptist Union. His many friends east of the Atlantic will wish Dr. Franklin all success in his new and important post, though their good wishes will be tinged with regret that they may henceforth see less of him than hitherto.

Delegates to Fifth Baptist World Congress.

Names had at the beginning of March already been notified from

regions as remote as New Zealand, Australia, South Africa, Brazil, Chile, Burma, Ceylon, and India; and from all continental countries of Europe except Spain, Portugal, and (of course) Russia. It goes without saying that the largest delegations, apart from the German, will be those of the U. S. A. and Britain; but Sweden has already announced a long list of names, and I learn that the comparatively small Dutch Baptist Union hopes to send all the pastors in Holland.

A Good Example for Other Governments.

It appeared a few weeks ago as if few delegates would be able to come from Poland to the Berlin Congress owing to the heavy charge for visas to Germany. In response to representations which I made through the Polish Ambassador in London, the Polish Government in Warsaw has consented to accept a reduced amount from bona-fide delegates to the Congress—a concession which perhaps was more easily made because of the recent improvements in the relations of Poland and Germany.

A Feature at Berlin.

In connection with the Baptist World Congress at Berlin it has been arranged that a number of short talks—biographical, missionary, and other—illustrated by lantern slides, shall be given in one of the minor halls in the Exhibition Park near to the Congress Hall. It is hoped that talks on the three great Baptists whose centenaries are being celebrated this year (Oncken, Carey, and Spurgeon) will be included; and already the Rev. S. Pearce Carey, M. A., great-grandson and biographer of William Carey, has consented to give the lecture upon his famous ancestor. It is proposed that each of these talks shall be repeated at intervals during the Congress.

Travel to the Berlin Congress.

Some remarkable figures are given in the circulars of tourist agencies for those visiting the Berlin Congress. For British visitors the British and Continental Touring Club, Ltd. (a British enterprise) has offered a wide range of choice and of price. It is possible to obtain a return ticket from London to Berlin, including hotel accommodation (bed and breakfast) in Berlin during the Congress for £9.10.0. Needless to say, there are more expensive possibilities! The same agency is also offering fine opportunities for post-Congress tours in the Luther Country, the Rhineland, Bavaria (including Oberammergau), etc.

The Walter H. Woods Company of Boston has issued an attractive program for the assistance of visitors from the United States. A tour from New York to Berlin and back, covering the Congress and several days' holiday in Britain, costs \$316. Another tour, which offers in addition visits to Czechoslovakia, Bavaria (including Oberammergau and the Passion Play), Switzerland, and Paris, costs \$495.

Material for Editors.

Under the heading "Baptist World Doings" the "Canadian Baptist" publishes a short editorial:

"The International Methodist

Press has just been organized to give Methodist churches everywhere the news of their denomination the world over. In the Baptist denomination in Dr. Rushbrooke, General Secretary of the Baptist World Alliance, this type of work is done faithfully and efficiently. Hardly a week passes without a big newsletter leaving London for each of the Baptist editors of the world. On this continent these letters are found especially helpful in bringing news of Baptist activities in Europe, Asia, Australia and New Zealand and South America. Such service is invaluable."

It is good to have this gracious word. It is still more encouraging to find that editors in many lands are using selections from the material sent out, and so helping to strengthen our international fellowship.

—BR—

A MISSIONARY'S COMMENDATION OF THE BAPTIST BIBLE INSTITUTE

By Chas. A. Leonard
Harbin, Manchuria

—O—

If the angel Gabriel should summon me to step out from off this sphere—and there have been times these past few years in this uncertain part of the world when we thought the summons had probably come—I should want him to allow me a short while to discharge a duty and a privilege which remains yet to be done: to express publicly my appreciation of the Baptist Bible Institute and to appeal for its adequate support.

Before leaving China for furlough eight years ago the question arose: where should we spend the year? My mind naturally turned to North Carolina, my native state. But missionaries were already there on furlough. There were none to be in Louisiana. My parents had both gone to the home above, but my wife's mother, still living, was in Louisiana.

As we thought and asked the Lord where the year should be spent with most profit to others and the cause, a letter came from the beloved Dr. D. M. DeMent inviting us to make our home at the Baptist Bible Institute in New Orleans. Mrs. Leonard and I had both sat at the feet of Dr. DeMent in the Training School and Seminary in Louisville.

We greatly profited by our year at the B. B. I., and among the saints of Louisiana; and, I hope, our stay in that state was a help to the cause of foreign missions. Since then the B. B. I. has continued its policy of having a foreign Missionary family resident in the institution every year—a fine idea certainly for the missionary privileged to be there and take studies and their presence and addresses to the students and others is not in vain.

Baptists are to be congratulated on possessing this fine institution in New Orleans. It is something of which they should be proud, an institution which is doing a great work in the Kingdom of God. It should have the full support of Southern Baptists, and its every need be supplied.

Probably no other of our larger institutions has passed through such trying, precarious times as has this one, for it was still young and had a heavy debt, when the early depression in denominational funds began. Had it not possessed such noble, capable and determined men in its faculty—and such unreserved support as prevailed among the Baptist leaders of Louisiana—it would not have been able to pass successfully through those stormy days.

All glory to the faithful, fighting saints, such as Dr. Hamilton, who, while doing so well, made great sacrifices for this worthy institution of Southern Baptists! The battle is not yet won, for the debt still hangs over their heads,—as long as it hangs over that fine institution.

But it is not their debt. It belongs to Southern Baptists—the debt as much as the institution. There could not have been one without the other. The problem of raising the debt and putting the Baptist Bible Institute on its feet will be solved in completing the 100,000 Club. May every child of God able to do so join in on this club without delay—for the glory of our God and the saving of many through the B. B. I. in years to come.

March 1, 1934.

—BR—

COMMENDING BRO. McMURRAY

—O—

I am writing to say a few words concerning Bro. William McMurray who is soon to take up his duties as pastor of First Baptist Church, Greenville, Mississippi. Our Baptist people in Memphis and the City of Memphis—both suffer a great loss in the going of brother McMurray to Mississippi. But we rejoice in the enrichment that will come to our denomination and to the State of Mississippi in the going to Greenville of Bro. McMurray.

He is a scholar, a Christian gentleman, a real preacher of the Gospel of our Lord, a devoted pastor, a man of God. The influence of him and his noble wife and lovely children will be felt throughout the entire State of Mississippi.

Personally, I feel a great loss in his going. The Speedway Terrace Church and Bellevue Church are close together as to the location, and I feel very keenly his going, for our friendship and comradeship has been of the sweetest and most helpful kind.

May the blessings of the Lord rest upon this noble man and his lovely family and upon the church to which he goes. With every good wish,

Yours earnestly,

Robert G. Lee, President,
Tenn. Baptist State Con.

Do you lack PEP?
Are you all in, tired and run down?

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Will rid you of
MALARIA
and build you up. Used for 65 years for Chills, Fever, Malaria and
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(Continued from page 13)

suspect some of them will resent the implications of this article. I can go a step further and say, I believe there are some real Christians who dance—not many, but some. I think they hurt their influence as Christians. Here is a little incident to illustrate what I mean. A young lady asked her pastor if she might attend a dance. The pastor hesitated a moment. (Nobody knows how real pastors earnestly desire to help their young people—not hinder them in their pleasures, but help them to live joyously and yet righteously.) Then he said, "If you think that you can, while you are dancing, ask your partner if he is a Christian, I think it will be all right." She felt that she could do that. So, she went to the dance. She found it rather difficult to carry out her agreement with her pastor, whom she really loved, but she felt that she must. So after a while, she said to the young man with whom she danced, "Are you a Christian?" "No," replied the young man in astonishment, "are you?" "Yes," was her hesitant, but true reply. "Then what in the world are you doing here?" he asked.

The world wonders why we who profess the name of Jesus, who died to save us from sin, are found participating in those pastimes, and fellowshiping with those people who utterly ignore Jesus.

—BR—

WATCHMAN WHAT OF THE NIGHT

(Continued on page 12)

Everything portends now that censure of speech and press may go much further than it did during the world war. But I believe that there are hundreds and even thousands of ministers who will go to prison before they will sacrifice that privilege and close their lips on matters of morals and spiritual well-being of the land. We may see the day in this our generation when preachers will again fill American prisons. Personally if the hour is coming I welcome it. I sometimes fear that it is going to take some such day as that to wrench modern Christianity out of its state of ease and bring it back to the rugged realities of the sacrificial life it should have always lived. The church has always given its brightest testimony amid the cruelest trials. Seed beds baptized in martyrs' blood have always grown the brightest gospel flowers and borne the richest Christian fruits. The darker the night the brighter shines Bethlehem's star. The deeper the dungeon and the colder the prisons, the sweeter are the songs of the apostles at midnight. The greater the mountains the more mighty the faith that it takes to remove them. The higher the walls the greater the prayer to tumble them down.

Not only the course of history but the prophetic scriptures tell us what will happen to the wealth and power, the pomp and glory of this world. And more than that they tell us the attitude of the great majority who scoff at just the kind of preaching I am now doing. And my friends there is yet a sadder side to this. The average church is fill-

ed with politicians and business men and club women who resist this message and reject this type of ministry. Those of us who dare ever let our real heart and understanding of the scriptures come out in full from our pulpits always feel the result of it the next week. Many are cold and some are antagonistic and a few express open opposition. The controllers of capital don't want to hear this message. They dread the downfall of their own wealth. They know they have had no small part in producing this condition. Politicians don't want to hear it for they know its the condemnation of their own cowardly course of moral compromise for political advantage. Many in the pulpits don't want to hear it because it runs counter to their philosophy of "Every day in every way things are getting better," and "Peace, peace when there is no peace." The school men don't want to hear it because it has nothing in common with the prevailing evolutionary theory not only in Biology but in Sociology and political economy. And many of the sadately saintly don't want to hear it because it borders too close to the sensational and they don't like the spectacular in the pulpit. Yet out from the deep silence of the inner heart of this nation of ours, from all over the country there is ringing over the din and noise and confusion of the babbling voices that are calling today one clear and certain cry "Watchman, what of the night?"

We do have the certain star that gleams. We do have one light that shines. We do have one ray of hope that rings over the ruin of the races. That is the sure word of prophecy that shines as a light in a dark place until the day dawns and the star arises. And the things that are to come are written just as plain as the ABCs. Daniel shows clearly the constantly decreasing of governments in quality and character until the come-down from gold to clay; and note it is down from head to feet. How significant. Down to feet and toes made of iron and clay. All speaks of decay. Daniel showed hundreds of years the vision of the two legs—the divided Roman Empire into the eastern and western. Daniel shows the yet future course of gentile civilization when the revived Roman Empire in ten kingdoms answering to the ten toes and the ten horns will be ruled over by one super-king a beast king, answering to the little horn. Daniel shows that right along contemporary with that will be another willful king in Jerusalem ruling over the Jews. Daniel is told this will be in the end. And it will be then and not till then. The world will get ready for it before it comes. The world is getting ready for it now. Daniel is commanded to close up until the end time when it will be fulfilled.

(Continued next week)

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Baptist Student Union

BLUE MOUNTAIN COLLEGE B. S. U.

Dr. and Mrs. W. C. Boone of Jackson, Tennessee, were guests here last week. Dr. Boone is pastor of the First Baptist Church of Jackson and is the late president of Oklahoma Baptist University. Dr. Boone gave two talks in Chapel. He brought a very spiritual message on "What Jesus Means To Me and You." Jesus means to us a Savior from sin, a Personal

Example for life and conduct, a Friend, Lord and Master, Intercessor, Eternal Hope, and all the world. His second message was on "The Ideal as Held Up by the Bible for the Young Woman." It was very interesting and very inspiring.

In prayer meeting he spoke to us on the three types of prayer—that of Communion, Intercession, and Petition.

Amie Lee Stepp,
Reporter.

THE TWENTY-THIRD PSALM ITS LOCATION

By Mrs. Thos. J. Harper
Stonewall, Miss.

Is it not between the twenty-second and the twenty-fourth psalm? A very simple statement you say, which is true. But see a wonderful lesson in its location? Does it not begin with Christ's swords on the cross? "My God, my God, why hast thou forsaken me." The Twenty-second Psalm then is the psalm of the cross. The psalm of Mt. Calvary. The Christ of the cross. The Christ of the past.

What is the Twenty-Fourth Psalm? Is it not the psalm of Mt. Zion? A picture of the King coming into his own? Read the beautiful words, "Lift up your heads, O ye gates, and let the King of Glory come in, let the Lord of Hosts come in." The twenty-fourth psalm then is the psalm of Mt. Zion. The psalm of Christ coming in glory. The Christ of the future. Thus, we see two mountains: Mt. Calvary and Mt. Zion. What do we see lying between the two mountains? Do we not see the valley with green grass, and its quiet waters, its lovely flowers, and shepherds and grazing sheep? Don't we get a lesson here in the location of the twenty-third psalm to give us comfort and help, and to inspire and encourage us people during our walk here in this valley of life, between the cross and the crown? Is this not the reason it is written in the present tenses, "I", "Is", "Maketh", "Leadeth", "I will"? Do not these present tenses describe the present attitude of the soul? Yes, "The way

of the cross leads home." And we love the Christ of the past. We love the Christ of the future when He shall come in all his glory, the Christ of Mt. Zion. But reverently, don't we love the Christ of the present, he who lives now, dwells within us, walks by our side every moment and every hour of the day? And, is it not also true that only those who are able to say, "The Lord is MY shepherd," are able to say, "I will dwell in the house of the Lord" (how long?) "FOREVER."

—BR—

SUNDAY SCHOOL ATTENDANCE APRIL 22, 1934

Jackson, First Church	922
Jackson, Calvary Church	935
Jackson, Grif. Mem. Church	643
Jackson, Davis Mem. Church	403
Jackson, Parkway Church	205
Jackson, Northside Church	87
Meridian, First Church	765
Brookhaven, First Church	448
Clarksdale Baptist Church	352
Laurel, First Church	540
Laurel, West Laurel Church	360
Laurel, 2nd Ave. Church	274
Laurel, Wausau Church	73
Hollandale Baptist Church	149

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B.Y.P.U. ATTENDANCE APRIL 22

Jackson, First Church	124
Jackson, Grif. Mem. Church	181
Jackson, Davis Mem. Church	237
Jackson, Parkway Church	100
Jackson, Northside Church	34
Brookhaven, First Church	177
Clarksdale Baptist Church	130
Hollandale Baptist Church	78
Skene Baptist Church	
(April 15)	96

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